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MEMOIR

OF THE

REV. JOHN WHITTLE APPLEYARD,

Wesleyan Missionary in South Africa.

THE AUTHOR OF A KAFIR GRAMMAR, AND ONE OF THE TRANSLATORS OF THE SACRED SCRIPTURES INTO THAT LANGUAGE.

BY

THE REV. THORNLEY SMITH,

AUTHOR OF "THE CHRIST OF CALVARY," ETC., ETC.

LONDON:
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THE MISSIONARY.

He goes to speak the Word of Life
To souls by error tossed;
And bear the Gospel's joyful sound
To lands in darkness lost—
To speak his Master's glorious works,
His grace and power proclaim,
And teach untutored savages
To breathe Messiah's name.

And O, the rich reward that waits
A work of grace like this!
A life of love, a death of peace,
A Heaven of endless bliss!
Earth's proudest, noblest honours, fall
Far, far below the prize
He gains, who claims this work his own,—
His glory never dies!

Paterson.

PREFACE.

The following work has been written by request. When the Rev. John Kilner was on his recent visit to South Africa, Mrs. Appleyard, the widow, entrusted to him the journals, letters, and other papers of her lamented husband, with the hope that he would be able to find some one in England who would prepare from them a Memoir of his labours. Mr. Kilner put them into my hands, and asked me to undertake the task. As I was one of Mr. Appleyard's fellow-students at Hoxton, and for a few years one of his co-labourers in Africa, I could not refuse to make the attempt, and the result is now before the reader. Though it is many years since I saw him, and though I was never very closely associated with him in mission work, yet I greatly respect his memory, and shall be glad if this little volume tends to perpetuate it. I hope, too, that it may stimulate some young man to a higher consecration of himself to the service of Christ and of His church; and

WILBERFORCE JAMES

that it will encourage many who are in the mission-field to prosecute their work with untiring zeal.

I have been indebted to the Revs. W. C. Holden, Peter Hargreaves, and William Hunter, many years missionaries in South Africa, but now visiting this country, for their communications relative to Mr. Appleyard's work, etc. I am also indebted to Mrs. M. C. Taylor (whose devoted brother, the Rev. Theophilus Chubb, is still labouring in South Africa) for several beautiful letters respecting Mr. Appleyard's later years.

A chapter is added entitled *A Retrospect*, in which I have contrasted the state of our missions in Kafirland in 1889, when Mr. Appleyard joined them, with what they were in 1874, when he left them for the better world.

T. S.

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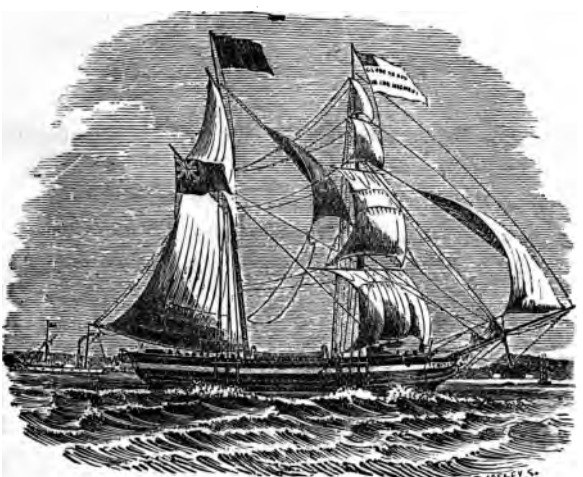

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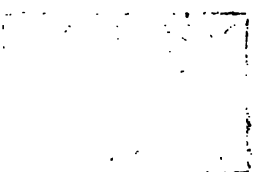


REV. J. W. APPLEYARD.

MEMOIR

OF THE

REV. J. W. APPLEYARD.

I.

PARENTAGE AND EARLY LIFE.

"True piety, which is only perfected in heaven, is so full of consolations, that they are showered on its beginning, its progress, and its crown. It is a light so brilliant, that it reflects illumination on all which belongs to it."
—PASCAL.

THERE have been, in all Christian churches, many excellent and faithful ministers whose record is on high, and almost only there. They were not men of lofty genius or of brilliant talents, and hence their sphere was a comparatively contracted one; yet they laboured diligently, preached well, and won souls to God; and are in several respects as deserving of being "had in remembrance" as some of their contemporaries whose names are on the lips of many.

Such, in the Wesleyan Ministry, was the Rev. John Appleyard, who entered it in the year 1809, and died in the year 1826. Of his ancestors we know nothing, but he was probably of Cornish extraction; and before me is a letter found among his papers, in the hand-writing of the Rev. John Wesley, addressed to Captain Richard Williams at Poldeen, near Truro, a relative of the family. This letter is brief and characteristic, and is as follows:—

"Near London,
"January 20th, 1784.

"My dear Brother,

"You have indeed cause to rejoice over your Son. He seems not only to have recovered his ground, but to rise much higher for his late fall. Surely this God hath wrought You likewise find occasion for great thankfulness for the great success of the work of God in Cornwall. It seems Dr. Coke came into the West at an acceptable time. We have the same accounts from Yorkshire, from Cheshire, and from Lancashire, and if much prayer be made we shall see yet greater fruit.

"I am,
"Your affectionate Brother,
"J. WESLEY."

This great evangelist was now in his eighty-second year, but still full of life and vigour. Dr. Coke had visited Cornwall, and his ministry had been attended with rich blessings from on high.

Mr. Appleyard married a Miss Whittle, but of her family nothing is recorded. He travelled chiefly in the West

of England, and appears to have been an earnest, zealous, and successful minister. He prepared his sermons with very great care, and several of his MSS. were carefully preserved by his son, of which there is a bound volume, dated Sherborne, Dorset, 1822, containing three on the following texts:—Hebrews x. 38; Isaiah xxvi. 5; 2 Peter iii. 18; Psalms xviii. 1. They are evangelical sermons, calculated to instruct, impress, and edify the christian's mind, and indicate that the writer was himself in possession of an experience which glowed upon his heart with the fervour of genuine love of Christ.

John Whittle Appleyard, the subject of this memoir, was born at Cirencester, in the county of Gloucester, on the 15th day of June, 1814, and was baptized on the 9th day of July by the Rev. John Smith. He was the first-born of his parents, and was the object of their fond affections. They trained him and all their children in the nurture and admonition of the Lord; and John W. grew up in the *fear* of God, though not, for some time, a decided christian. After a year's instruction in a school at Weymouth, he was sent in 1823 to Kingswood, where he remained six years. One early pupil in that school has recently told us that he continued there for six years without once seeing his mother. This was not the case, we presume, with John W. Appleyard, for by this time a better system of management was introduced, and the boys did go home at least once a year.

What progress he made in his studies, he does not tell us. The standard of education at Kingswood was not so lofty then as it is to-day, and yet the pupils had great

advantages, and some of them became superior scholars, and subsequently able and devoted men. John no doubt laid the foundation of those habits of study which served him well in future years, and probably but for his Kingswood training he never would have become the author of a Kafir Grammar.

After leaving Kingswood, he was bound apprentice to Mr. Joseph Wan, bookseller and printer, of Shepton Mallet, with whom he remained some time. This was another field of preparation for his future work. Neither he nor his parents knew it, but God knew it. He was, in future life, to be the manager of a mission press in South Africa. What apprenticeship could have better fitted him for such a post as this?

> "There is a Providence that shapes our ends,
> Rough hew them as we will."

And every boy, every youth, having the fear of God before his eyes, may rest assured that his future course is marked out for him by the gracious and unerring hand of his Father who is in heaven. His education is not a matter of chance, his apprenticeship is not merely fortuitous, his training, secular and religious, is not directed by human agencies alone. As Dr. Bushnell has shown, every man's life is a plan of God. "Every human soul has a complete and perfect plan cherished for it in the heart of God—a divine biography marked out, which it enters into life to live. This life, rightly moulded, will be a complete and beautiful whole, an experience led on by God, and unfolded by His secret nurture, as the trees and the

flowers, by the secret nurture of the world; a drama cast in the mould of a perfect art, with no part wanting; a divine study for the man himself, and for others; a study that shall for ever unfold in wondrous beauty the love and faithfulness of God; great in its conception, great in the divine skill by which it is shaped; above all, great in the momentous and glorious issues it prepares." [1]

But we are free agents, and can thwart the purposes of God and refuse to walk in the path marked out for us. There are thousands to-day in positions far less honourable than God intended them to occupy, just because they have turned a deaf ear to the voice of conscience and the calls of the Spirit of God. John W. Appleyard was in danger of doing this; for, though convinced of his need of the converting grace of God, he did not really seek it until he was twenty years of age. Happily, however, he then entered upon a new course. In a journal commenced in January, 1834, he says that he had been seriously inclined from a child, but had not until then felt the necessity of a change of heart. He was induced by two kind leaders—Mrs. Nye and Mrs. Wason—to attend a class-meeting, and this step he proved to be the right one, for now he became an earnest seeker of pardon through the merits of his Lord and Saviour. He was perplexed, however, respecting the nature of faith, and it was not until eight months had elapsed that he experienced a clear sense of the favour of God.

On Sunday, January 5, 1832, he heard the Rev. Edward

[1] "The New Life," pp. 4, 5.

Nye preach from Acts xiii. 38-41, and then it was that the veil of unbelief was removed from his eyes and that he was filled with peace and joy through believing. "I have to bless God," he states, "that I was enabled to-day to believe on my Lord and Saviour Jesus Christ, and that I can now say

'My God is reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear.
With confidence I now draw nigh,
And "Father, Abba Father" cry.'"

His father had entered into rest, but his mother still survived, and to her he was very greatly attached. He walked home, a distance of eight miles, on the Saturday to see her, and doubtless she rejoiced in his joy, and encouraged him with her counsel and her prayers.

He at once entered on a path of usefulness, became a Sunday school teacher, attended many missionary meetings, and began to feel a deep interest in the missionary enterprise. His journal contains many references to ministers under whom he sat, and sometimes he gives the outlines of their sermons; especially those of Mr. Nye and Mr. Radford. At the commencement of the year 1835, he thus writes:—

"I must endeavour to rise every morning about five o'clock, and devote about half-an-hour to private prayer and the reading of the word of God in course—three chapters a day, two in the Old, and one in the New Testament. The remaining time I will spend in learning languages—Monday, Wednesday and Friday mornings,

Hebrew; Tuesday and Thursday mornings, *Greek;* Saturday, *Latin.* In the evenings, private devotion about half-an-hour: the remaining time, reading and writing, etc., etc."

This was his plan for the year, and he appears to have carried it out as far as practicable. Thus he began his christian career in earnest, and these private records of his experience show that he was very graciously led by the hand of that God to whom he often prayed—"O Lord, direct my steps."

II.

THE THEOLOGICAL STUDENT.

"Illiterate piety may be useful in exhorting sinners to turn to God, and pointing out, in a general way, the path that leads to God by Christ; but it certainly cannot, without immediate inspiration, explain and apply the deep things of God."—DR. ADAM CLARKE.

IT is said of Samson that, whilst yet a child, the Spirit of the Lord began to move him at times in the camp of Dan (Judges xiii. 25). So it is generally with those whom God intends for special work —they are moved at times by the Holy Ghost to think about it and prepare for it, until at length the moment comes for decisive action, and they enter upon the task endued with supernatural power.

Mr. Appleyard had already been thus moved in regard to the work of the christian ministry, and, as is usually the case, others had been moved to think of him as one designed for this work.

His apprenticeship having closed, he sought and obtained a situation in the service of Mr. Dennis of Colchester, who was an exemplary christian, as also was his wife. Mr. Radford, the superintendent of Shepton Mallet, gave his young friend a letter of introduction to Mr. Powis, the

superintendent of Colchester, in which he referred to his impressions that Mr. Appleyard was called to the work of the ministry. This led Mr. Powis to place him on the plan as a local preacher on trial, and he preached his first sermon in a small room at Stanway on John iii. 16. He says "I felt composed, and assured that I was doing my duty, but I lost myself two or three times in the middle of my subject, so that I was rather confused and was obliged to say what came uppermost. Thus I have entered upon that work which has been the subject of my thoughts nearly ever since I was converted. I can truly say, it is not my own but the Lord's doings."

This was a good beginning, and the young preacher longed for the spirit of a Brainerd and a Henry Martyn, and on reading several works on sanctification was led to desire "every degree of grace and holiness attainable by the christian on earth."

He continued to rise early, and to prosecute his studies in Greek and Hebrew; but his time was limited, and being very much confined in the shop, he was not sorry to leave Colchester, and to seek a situation somewhat more favourable to the improvement of his mind. He removed to Frome, where his mother now resided, and where he had more time to prosecute his studies. He continued to preach, and read the sermons of Wesley and the Theological Institutes of the Rev. R. Watson, thus laying the foundation of that mental training which was essential for one who contemplated entering on the christian ministry.

His journals at this time indicate that he was growing

both in grace and knowledge; and, under date Monday, December 26th, 1836, he records that he was admitted at the local preachers' meeting as an accredited local preacher among them, though some found fault with his trial sermon, and thought that a good deal of it was borrowed; which he says was not quite true, for though some of the ideas were copied from others, the language in which he clothed them was his own. What more could be expected of him? We all get ideas from others, and by assimilation make them our own, and thus express them in our own words.

But Mr. Appleyard was now proposed for the Wesleyan ministry, and had therefore another ordeal to pass through. On the 24th of May he stood before the district meeting in Bath, by the side of George Dowty and Jabez Palmer, to be examined as to his fitness for the ministerial office. The Rev. J. Martin was the chairman, and conducted the examination with great kindness to the young candidates, and the result was that they were recommended to the Conference. And what says he?—"Thus far God, in His mercy, has opened my way to the great and important work of the ministry. Every fresh step I take convinces me more than ever that this is His will concerning me. O that I may be found faithful unto death!"

And thus is every young man, who commits his way unto the Lord, led on step by step, the pillar of cloud and of fire going before him, and the gentle voice of the Spirit saying, "This is the way, walk thou in it."

The Journal was not written for the public eye, but we

might fill pages with extracts from it were it needful. It indicates Mr. Appleyard's progress in the divine life, and tells of his most earnest desire to know and do the will of God. It is simple and unadorned, but there is in it the genuine ring of christian devotedness, and the reading of it has greatly added to my respect for its now sainted writer.

He was requested to go to the Conference held in Leeds, where another examination of candidates took place; and being accepted for the mission work, he partly expected that he would be one of the young men whom Mr. Crowther would take with him to India. In this he was disappointed, but was "wholly resigned to the will of God."

Dr. Adam Clarke was wishful to establish a training institution for the candidates for the Wesleyan ministry, but in his day there were insurmountable obstacles to its formation, and it was not until the year 1833, or just after the great commentator's death, that this most desirable object was accomplished. Amid a flood-tide of opposition, which threatened for awhile to shake Methodism to its centre, an institution was formed, of which Dr. Bunting was the president, the Rev. John Hannah the theological tutor, the Rev. S. Jones the classical tutor, and the Rev. Joseph Entwistle the house governor. No better premises could be obtained at that time than some at Hoxton which, had been used as an academy by the Congregationalists, and in that narrow and confined locality the students resided, and passed through a course of theological and classical studies as best they could.

In October, 1837, thirty-eight young men were examined in London with a view to their being received into that Institution, Mr. Appleyard and myself being of the number. His journal recalls some of the circumstances to my remembrance. The examination took place in the Mission Chapel, City Road, and was conducted by Dr. Bunting. It lasted from Thursday to Saturday, from four to six hours each day, and was somewhat strict, though not so much so as are the examinations now. Many other ministers were present; and thirty-five of us were accepted, and in a few days the majority became residents at Hoxton, and several of us out-door students, having our homes elsewhere. Mr. Appleyard was among the former, and entered upon his studies with great earnestness and zeal.

According to an entry in his Journal, he was placed by Mr. Jones in five different classes, in which he studied English, Latin, Greek, and Hebrew, and also logic and mathematics. Under Mr. Hannah he attended two theological lectures weekly, together with other lectures on homiletics and the exposition of Scripture. In all these classes I was his fellow student, and I can bear my testimony to his diligence and close attention to the subjects of inquiry. He preferred languages to mathematics, and in these he made considerable progress. His previous advantages were greatly in his favour, and thus he stood among the first of the students of his year.

Thursday, October 12th, he observes, "This afternoon I accompanied brother Thornley Smith, who is one of the out-door students intended for India, to King's College to

hear Professor Duncan Forbes' introductory lecture on Oriental Literature. I hope I shall be privileged to attend the course, as it just suits my taste as well as informs my mind. Mr. Forbes is of opinion that the points or vowels of the Hebrew and other Oriental languages are not co-eval with the languages themselves, and that they were not brought out until about the fifth century. He very ably refuted the theory that the Irish language was the same as the ancient Punic." I well remember the occasion, and the interest we both took in the lecture, but we were not able to attend the course; and though we were both at one time designated for India, neither of us went, which to Mr. Appleyard was, I think, a greater disappointment than to myself. He had almost set his heart on India, but he found his *right* place in the end; for God had a work for him to do in South Africa, and, as we shall hereafter see, he did it, and did it well.

At the close of that year, (1837) he thus writes, "This has been a year of distinguished and peculiar blessing. My heavenly Father has favoured me beyond most. He has brought me here, for which I shall have reason to praise Him throughout eternity. But it has been a year of peculiar trial too. Many have been the anxious hours I have experienced with respect to the ministry, but the Lord has brought me through all my trials and difficulties. It was He who permitted me to pass the District, Conference, and London examinations. It was He also who influenced the minds of those who chose me as one for the Institution; and it is He who now enables me to go on my way

rejoicing. To Him, therefore, will I again dedicate all I have and all I am, resolving in His service to live and die. He is my comfort and stay, and trusting in Him I know I shall never be confounded."

Thus beautifully did our friend recognize the hand of God in all things, and God directed his steps; and he could bear testimony to the fact, that all the promises are yea and amen to them that are in Christ Jesus.

Among the students were a few men of superior gifts, who subsequently shone very brightly in the church for several years. One of these was John Hunt, the farmer's lad of Lincolnshire, of whom Mr. Appleyard writes, "Wednesday, February 14th, 1838:—To-day we have had to part with brother John Hunt, than whom there is not one in the Institution more universally respected and beloved. He has gone home to get married and to prepare for an immediate departure to the Fiji Islands. He had always intended to go to South Africa, but the Committee thought he was just the man for Fiji, and therefore concluded, on Monday last, that he should go there. The call was very sudden and unexpected, but he is resigned, believing that it is the will of God respecting him. We met in the library this morning to commend him to the Lord in prayer. It was a solemn and affecting time, and made me look forward to the day in which I shall be called to bid adieu to my friends and country to promote the cause of our Great Master in foreign lands. I trust I shall be found an obedient and willing servant." Under date March 27th, Mr. Appleyard refers to the

ordination service of Mr. Hunt and Mr. Calvert, which took place in Hackney Chapel, in the presence of a crowded congregation. That service I well remember; and when we bade the party a final adieu, every eye was bathed in tears, and every heart was full of sympathy and prayer.

The Journal contains many entries respecting sermons preached and sermons heard, and respecting missionary and other anniversaries which Mr. Appleyard had the privilege to attend. These, however, we must necessarily omit, but I must insert the following:—

Thursday, June 28th. "Our noble and youthful Queen was crowned to-day at Westminster Abbey. It was perhaps the most splendid and costly coronation that ever took place. I had a near view of the whole of the procession on its way to the Abbey, and especially of the Queen, who looked where I was standing all the time of her passing. In the evening I went through most of the streets to see the illuminations, which was certainly a very grand sight. May the God of heaven bless our noble Queen, and grant unto her wise, discreet and prudent counsellors, that she may long reign over us in peace and prosperity."

Our noble Queen still lives. That prayer, and thousands of such prayers, were answered on her behalf, and whilst her reign has been eventful of many changes, she has adorned the British throne as no one else did who ever sat upon it.

In the month of July the examination of the students

took place prior to the vacation, and Mr. Appleyard passed through it with success. But he took no honour to himself. "For all the improvement I have made," he says, "I am indebted solely to God's blessing and assistance;" and he returned home with a grateful heart, and with the prospect of a second year's course of study in his *Alma Mater*.

That second year began in September, and was marked by similar events to those of the first. He heard to his surprise that the Committee thought of sending him to Spain, and he says, "This I feel very acutely. My heart has always been set upon India. Indeed I have not the slightest wish to preach or labour in other part of the world than India." . . . "Still my present desire is to do the will of God, and my prayer is that He may uphold my steps and order my goings. If it be His will that I should go elsewhere than India, I trust I feel resigned and submissive."

He went neither to India nor Spain, for his steps were ultimately directed to South Africa. But his was the right spirit, and our students at Richmond and elsewhere will do well to cultivate it. Many a young man has been sent into a different field from that which he would have chosen for himself; yet God has chosen it for him and he has found that God knew best.

"Thy way, not mine, O Lord;
However dark it be!
Lead me by Thine own hand,
Choose out the path for me;
Smooth let it be or rough,
It will be still the best,
Winding or straight, it leads
Right onward to Thy rest."

Such should be the language of every missionary student. Unless his call to some particular field is as clear as his call to the ministry in general, he had best leave himself entirely in the hands of God and of the church, resting assured that the right sphere will be found for him, and that there he will find the greatest joy.

The year 1839 was the Centenary year of Methodism, when that wonderful display of christian liberality was witnessed which placed our missionary and other finances in a new position. The students at Hoxton wished to take part in the noble enterprise, and Mr. Appleyard writes, Thursday, November 15th: "This has indeed been a notable day with us. Yesterday our worthy governor gave us a glowing description of the preparatory meeting held at Manchester last week with reference to the celebration of the approaching Centenary, and intimated that we should give the subject some little consideration. Accordingly the brethren adjourned to the library, and after due consideration, a list of subscriptions was sent in from the students, varying in amount from £5 to £50, to be paid in instalments as the general committee should agree. In the evening we held another meeting in the lecture-room, and after some little discussion it was resolved that a more general one should be held, to which the officers of the institution should be invited, that we might let them see, in a practical way, the gratitude we felt not only for Methodism, but particularly for the Theological Institution. Accordingly this morning we held a meeting in the library, when Dr. Bunting and other officers favoured us with their presence."

Of that meeting I have a very pleasing recollection. As the journal goes on to observe, Dr. Bunting presided, and gave us a most luminous address. Resolutions were proposed by several of the students, and the sum promised was £500. Many of us gave in faith, scarcely knowing how we should be able to pay the amount; but a few had private property, and they responded to the call with a noble generosity. A full report of the meeting appeared in the "Watchman" of November 21st, a copy of which now lies before me. I find there many names of devoted men who took part in that meeting—Dr. Bunting, Dr. Beecham, the Revs. R. Treffry, E. Grindrod, J. Scott, A. E. Farrar, and those of several students, all of whom, with I think few exceptions, have since finished their course and entered into rest. I am one of the few who survive, and the recollection of that meeting and of the hallowed emotions of which we were the subjects, is one of the most pleasant of my student life.

A few days after this Mr. Appleyard records that he had commenced learning Syriac and Chaldee, to which he hopes to be able to devote two or three hours a week. These languages were not in the college course, but he was wishful to form some acquaintance with them; and says, "I trust that in these as well as my other studies, I am laying a foundation for much future usefulness in the church of Christ." He was suffering at this time from a severe pain in the foot which had been injured, he knew not how. The pain was acute, and confined him for some time to the house, but he says, "I do not doubt that this

little affliction is sent to accomplish some wise end; and though it deprives me of many little enjoyments at this season I would not repine, but be thankful that the Lord deals so leniently with me."

He still anticipated going to India, and was disappointed when he learnt that others had been selected for that sphere. Under date March 1st, 1839, he says, "this evening a prayer meeting was held for the purpose of commending brothers Arthur, Garret, Pope, and Squarebridge to the gracious care and protection of Heaven on their leaving the Institution, prior to their departure for India. I would gladly have accompanied them, as my heart has always been set upon that important field; but since the Lord does not open my way thither, I cheerfully resign myself to His unerring direction, persuaded that in His hands I am always safer."

We attended the course of lectures given by Dr. Pye Smith, on the science of geology in the Congregational library near Finsbury Circus. Mr. Appleyard was greatly interested in the subject, and observes—"Facts are stubborn things, and geological ones among the rest. The main point is, how they are to be reconciled with the Scriptures. That the Bible was not given to teach us science, must be admitted by all; hence, when any facts are mentioned which properly belong to that department of knowledge, it is but reasonable to suppose that they would be expressed in a manner intelligible, to show to whom the revelation was first given, or in accordance with the popular notions of the age. It is on this principle that we interpret many of

the allusions in Scripture to astronomy, and why may we not do the same in reference to geology also?"

The subject was at that time new, and I remember that Dr. Smith's lectures gave rise to much conversation among the students, some of whom deemed them heterodox and dangerous. But the science of geology has made great progress since then and few theologians will now contend for the notion that the earth was formed in six natural days, or that the Deluge was absolutely universal.

On the 13th of July, Mr. Appleyard learnt that he was appointed to South Africa; and, after the examination of the students in the several branches of theology and science, he bade farewell to Hoxton, and went home to prepare for his departure. In reference to his appointment, he says—"Till lately I always thought that the Lord designed me for India, but now I think differently. India was my own choosing, Africa is His. In Africa therefore I shall be the most useful and the most happy."

Such was the self-sacrificing spirit of our friend; and the story of his subsequent career will prove that he was led by a right way, and that in Africa God had a work for him to do of more than ordinary importance to its missions and to the church.

III.

ON THE GREAT WATERS.

"At this moment their hearts on the lonely deep that have well nigh broken in the desperate wrench of parting from their native land, there are eyes that gaze through bitter burning tears on the purple hills of childhood, as they grow dim and cloud like in the lessening horizon."—HUGH MACMILLAN.

AMONG other objects for which the Centenary Fund was raised, was the purchase of a Missionary Ship for the South Sea Islands. The isolated condition of the Missionaries labouring in New Zealand, the Friendly, and the Fiji Islands, rendered it necessary that they should possess a small vessel which might sail from one island to another, and might occasionally visit Australia, and thus facilitate communications and keep the several stations supplied with stores.

A little vessel called the *Triton* was accordingly bought, and was now about to proceed to those far-off islands. On her voyage she was to touch at the Cape of Good Hope, and land missionaries there; and Mr. Appleyard had the honour to be one of the passengers. Wednesday, August 21st, he writes, "To-day I received a copy of the stations from Dr. Hoole, with a letter stating that I must be in Bristol on or before Tuesday, September 3rd, in order to embark in the missionary ship *Triton* for South Africa. This is an earlier call than I expected, nevertheless, I am

quite ready. As the time draws near I feel more and more resigned to the good providence of my Heavenly Father, I do not in the least repent of my offer for the missionary work. The Lord forbid that I should shrink in the least from this great but arduous undertaking."

Tuesday, September 3rd.—"This morning I left my dear mother and sister, to part from whom caused a bitter pang; I arrived at my uncle's, and afterwards went down to the vessel to see after my luggage. I then took tea with Mr. and Mrs. Hoole and the President, and several of my brethren."

On the evening of the 3rd a solemn valedictory service was held in Old Market Street Chapel, which was filled with an attentive congregation. Addresses were given to the missionary party by the Rev. Theophilus Lessey, the President of the Conference, and by Dr. Bunting; and a few days later that party embarked in the little ship which was to bear them away from their native shores, to which some of them were to return no more. "And now," says Mr. A., "May the Lord God of my father prepare me for all coming events. May He go before me in the pillar of cloud by day, and in the pillar of fire by night. Then all will be well."

On board the *Triton* were the Rev. J. Archbell and family, who, after a short visit to England, were returning to South Africa; and in addition to them were ten missionaries, six of whom were married, and seven children. It was a precious cargo; and the ship was found too small for so large a number of passengers; but God was with them,

and they passed safely through many perils, and reached in time the land in which they were to sow the seed of the incorruptible word. They left the Cumberland Basin, Bristol, on September 28th, commended for the last time, by Dr. Bunting and others, to the grace of God.

The incidents of the voyage are narrated in the journals with considerable care. A storm drove the vessel into Milford Haven, where they were compelled to remain for several days. On Tuesday, October 22nd, they anchored off Madeira, where the missionaries went ashore, and visited the convent in which the beautiful nun, Donna Maria Clementina, was confined. When the weather permitted, divine service was held on the Sabbath, together with love-feasts, class meetings, and other means of grace; but often many of the passengers were prostrated with sea sickness, and Mr. Appleyard regretted that he could not prosecute his studies as he had hoped. "I thought," he says, "that I should have had more time for study and reading on board, but owing to want of room and the consequent closeness of the atmosphere below, and other inconveniences resulting from a crowded ship, I have found neither inclination nor ability to attend to anything in a regular way."

One event broke the monotony of the voyage. An attachment sprang up between him and Miss Archbell, and ere long they were engaged, a fact of which he speaks with peculiar pleasure, though he knew that two or three years must elapse before she could become his wife. His wife, however, she did become, as we shall hereafter see;

and now she is his sorrowing widow—but sorrows not without hope.

After the lapse of several weeks the great Southern Continent was reached, and the weather being boisterous the captain put into Saldanha Bay, in which he anchored January 5th, 1840. "It is a very spacious bay, and to all appearance a very safe one." Several of the party went ashore to ascertain if two wagons could be had to convey some of them to Cape Town, a distance by land of about sixty miles. This was impracticable, and contrary winds prevented their putting out to sea again, so that the gentlemen amused themselves as best they could by going, now and then, on a shooting expedition.

One morning Mr. Appleyard observed a vast collection of birds, called by the sailors divers, which hovered round and round some particular part of the bay. "I should think the number could not be less than two or three thousand. What their object was I could not conceive. Their colour was black, and their size about that of a small English duck."

Leaving the bay at length, they made for Cape Town; and on the 21st Table Mountain appeared "beautifully enveloped in a white cloud, technically called the table-cloth, which generally prognosticates a strong wind from the South-East." On anchoring in the bay they were welcomed by the Rev. Thomas L. Hodgson and family, the resident Wesleyan minister. "Thus," says Mr. Appleyard, "we have reached this long-desired haven after a tedious voyage of nearly nineteen weeks from Bristol.

To God be all the praise." The voyage is now made, by steamers, in four weeks or even less, and for christian missionaries to be so long tossed upon the boisterous deep is becoming a thing of the distant past.

Mr. Appleyard preached several times in Cape Town, Wynberg, and Simon's Town, and speaks of the services with great delight. His congregations were comparatively small, and consisted partly of English and partly of Dutch-speaking people. He found that the latter language prevailed in Cape Town, and that he must necessarily learn it. Hence, he observes, February 7th, "This morning I took my first lesson in Dutch from Mr. Marquand, who is an excellent Dutch scholar, and from whom I trust to derive considerable assistance, especially with regard to a correct pronunciation." That language he soon acquired, so that in a few months he was able to speak it. He wrote sermons at full length in it, some of which I have before me; and it is evident that he took great pains with them, and that he became so familiar with Dutch as to preach in it with great effect.

With Cape Town and its environs he was much pleased. Monday, January 27, he says:—"I met Mrs. Hodgson's class this afternoon, and in the evening walked to the Malay burying ground, and came home by the English one. From the former place we had a beautiful view of the town, which has a very interesting appearance owing to the parallelism of the streets, the flat roofs of the houses, the intermixture of trees and vines, etc. Altogether the town is a pretty one, but the streets are not so well regu-

lated with respect to sewers, etc., as our English towns generally are. The shops here do not make such a showy appearance as in England, but this, I suppose, is owing to the heat of the sun which would spoil, in a great measure, the major part of their goods if exposed to it. Most, if not all, the houses are flat-roofed, and do not exceed two storeys in height."

The *Triton* had now to pursue her course to the islands of the South, and Mr. Appleyard records that the brethren who were destined for that part of the work re-embarked in her, and bade farewell to their former fellow-voyagers with tears. She sailed on the evening of February 14th, and, singularly enough, as Mr. Appleyard records, the barque *George* arrived the following day with a party of nine missionaries and their wives, all of whom were to labour in South Africa. I was one of them, and I well remember the kind reception we met with that day from him and many new friends. We too had a long and tedious voyage, and to land for the first time in Africa under such circumstances was indeed a gratification and a joy, which even at this distance of time (1881) I do not by any means forget. For the arrival and departure of christian missionaries Cape Town has become somewhat renowned. Table Bay has witnessed many scenes of welcome and many scenes of parting, of which no records have been preserved, but the recollection of which lives in the hearts of those who still survive, and has been carried with them by those who do not, to the shores of the better land.

Some of our party, as Mr. Appleyard observes, went one

morning to the top of Table Mountain. He did not accompany us, fearing, I suspect, that his strength would be insufficient for such an expedition. The mountain is 3,500 feet above the level of the sea, and the summit is reached by a very rugged road, which here and there it was difficult to climb. We started early one beautiful morning, and got to the end of our journey in two hours and a half, stopping once for a little rest and refreshment. We were none of us naturalists, or perhaps we should have been tempted to stop more frequently; for there are many rare and beautiful plants growing on the sides of the mountain with which botanists would be greatly charmed. The scene from the top looking towards the town and the bay was quite enchanting; and I well remember being struck with the minute appearance of the tallest buildings and the largest ships, whilst the people who were walking about looked like so many insects rather than men. The descent occupied us an hour and three-quarters, but we felt we were amply repaid for all our toil; and our friends to whom we told the story of our adventures almost envied us our joy.[1]

Neither Mr. Appleyard's voyage nor mine was yet at an end, as we had both to proceed to Algoa Bay. My party went in the *George:* he and his in a little schooner called the *Conch*. Of his voyage round the Cape of Storms he

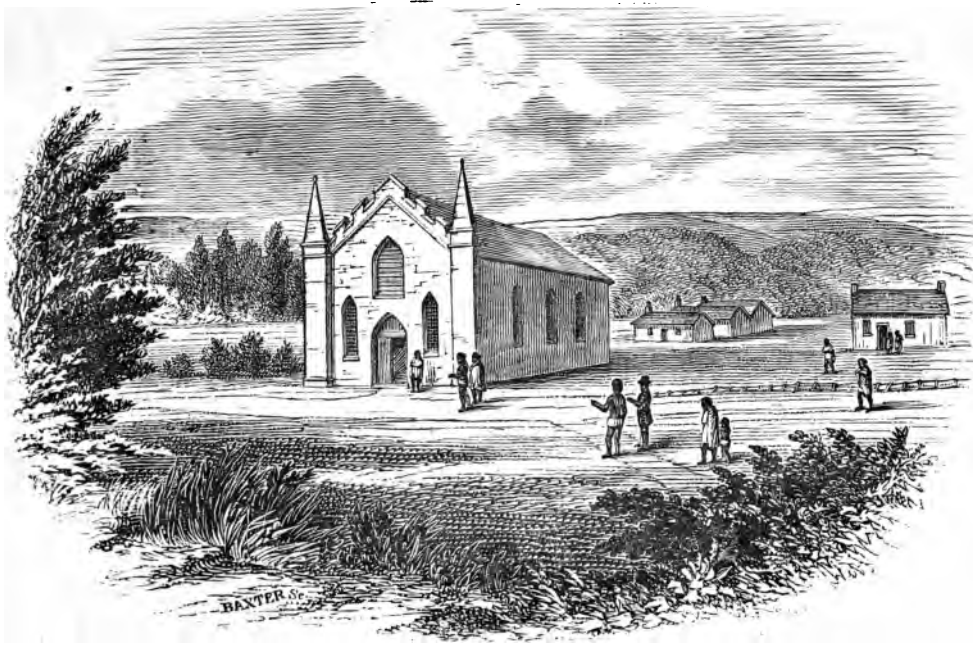
[1] In Murray's "Encyclopædia of Geography," p. 1242, there is a very interesting account of an ascent made, in 1827, by Mr. Ecklon and friends, translated from the "Botanische Zeitung." I have not met with any other account.

gives no particulars, but in a few days he landed at Port Elizabeth, where he was welcomed by the Rev. John Edwards and many other friends. Right glad were we all when this destination was reached, and it was a great joy to all the missionaries to find a small Methodist chapel and congregation in that town, the commencement, as it proved, of a cause which now numbers more than one hundred English and upwards of two hundred native members, and possesses several chapels and school rooms, some of which are equal to those of many a town in England.

Mr. Appleyard preached several times in Port Elizabeth, and also visited the beautiful town of Uitenhage, where at that time we had no resident minister, but where now there are two chapels, several other preaching rooms, and more than one hundred and sixty members. The history of this little mission is replete with interest.

But now another kind of travelling was before our friend,—that of a land journey to Grahamstown in an ox-wagon, which place he reached in safety, as did all the missionaries both of his party and of ours. His journals are now but brief, and he merely mentions the services in which he took part, and the first District Meeting he attended in Kafirland at Durban, near Fort Peddie, to which station he was appointed with a view to his assisting the Rev. W. B. Boyce, and of his acquiring the Kafir language on which he had set his heart.

But for six months he was detained at Salem in consequence of the illness of the Rev. J. Archbell, who had



FARMERFIELD

been appointed to that mission for awhile. During this period he visited, from time to time, Farmerfield, Bathurst, Clumber, and other places in Lower Albany. On Sunday, July 19th, he says, "I preached in Dutch, or rather read a sermon of Mr. Wesley's, which I had translated, to the native congregation." And a few days before, he married two couples, using that language, with the exception of the questions and answers, which he got interpreted into Sichuana. This was a fair commencement of his native work, and his example is worthy of being followed by the young missionaries of future years. With a native love-feast he was greatly pleased. "One thing," he remarks, "was very observable,—the readiness of the natives to speak. I expect, if the time had permitted they would all have spoken. Some of them were quite fluent and used considerable action, giving us a very good specimen of native elocution."

Farmerfield, which still exists, is a native institution where many families reside belonging to the various tribes of the country, and where they cultivate the land, and display considerable industry and skill. It is situated about two miles from Salem, and since Mr. Appleyard's days has prospered considerably. Some sixty families are settled there, and in the chapel four different languages are used. There is an excellent Day-School for the children, and the Salem and Farmerfield Circuit supports its own Minister.

In this part of South Africa, called Lower Albany, which Mr. Appleyard often visited in subsequent years,

and which I often travelled through when resident in the country, much work has been done, much labour expended, with a view to the spread of Christianity among the somewhat scattered inhabitants. It was the principal home of many of the settlers of 1820, and they found it a comparative wilderness, where wild beasts roamed, and often wilder men; and their first attempt was to make it an agricultural district. "When they took their first survey of their new possessions," says the Rev. H. H. Dugmore, "the language of many a father was, in substance,—

> 'Hand to the labour! *heart* and hand!
> Our sons shall inherit an altered land.
> Harvests shall wave o'er the virgin soil;
> Cottages stand, and gardens smile;
> And the songs of our children the hours beguile
> 'Midst Afric's Southern wilds.'"

They met, however, with great trials, and passed through seasons of absolute want; but they struggled on, and though the country was not found so suitable for agricultural, as for pastoral pursuits, yet they turned many a wild spot into a lovely garden; and had it not been for the inroads of barbarous hordes of Kafirs they would probably have become quite a rich community.

There were many pious people among them, and happily they were favoured with the pastoral care of the Rev. W. Shaw and others, who bore the message of Salvation to them Sabbath after Sabbath, often journeying miles to preach to a family in a cottage, to baptize the children, and to administer the Supper of our Lord. And now, where once

the roar of the lion rent the vale, or the war-whoop of the savage resounded on the hills, the voice of christian song is heard, and hundreds, both of Europeans and of Africans, chant the praises of the Redeemer of the world. In connection with the Methodist Church alone there are many commodious sanctuaries, nearly five hundred members of society, and upwards of two hundred scholars in the Sabbath schools, in the Salem and Bathurst circuits alone.

What was the song of our fathers? asks Mr. Dugmore.

"*Never despair!* Tho' the harvests fail,
Tho' the hoots of a savage foe assail,
Never despair! We shall conquer yet!
And the toils of our earlier years forget.
In Hope's bright glory our Sun shall set
'Midst Afric's Southern wilds."

Such was our *Father's* song, and what is *ours?*

"Our toil-worn fathers have sunk to their rest,
But their sons shall inherit their hope's bequest;
Vallies are smiling in harvest pride.
There are fleecy flocks on the mountains' side;
Cities are rising to stud the plains;
The life-blood of Commerce is coursing the veins
Of a new-born EMPIRE, that grows and reigns
O'er Afric's Southern wilds."

IV.

IN KAFIRLAND.

"Are we to withhold the seed, or to sow it? We are to sow it;—to sow it in faith;—faith in the commission of Christ, 'Go ye into all the world and preach the Gospel to every creature;'—faith in the promise of the Saviour, 'Lo, I am with you always, even unto the end of the world;'—faith in the irreversible covenant,—'Ask of me, and I shall give thee the heathen for thine inheritance,' and all those dark ferocious savages, and all those unwholesome, inhospitable climes, yea, and the uttermost parts of the earth for thy possession."—RICHARD WATSON.

THE first Wesleyan Mission station in Kafirland was founded by the Rev. Wm. Shaw in the year 1825, and was very properly called Wesleyville. From that time a line of stations gradually arose, extending from the Great Fish River to the neighbourhood of the Umzimvooboo, most of which still stand, though many of them have more than once fallen before the tide of war; and beautiful spots they are, for they are like oases in the wilderness, bright with moral and spiritual influences in the midst of surrounding gloom. Mr. Appleyard left Salem on Friday, October 16, 1840, to take up his abode at Durban which he reached in due time. Mr. Boyce being absent, he was welcomed by the catechist, Mr. R. Walker, and found a temporary home in the house of a former fellow-student, the Rev. John Smith.

New scenes soon opened on his view. Wishful to know something of the people, he and his brother missionary

visited Xosa's kraal, and went into one of his huts where they found some women preparing to anoint themselves with red clay and fat. They gave them a mat to sit down upon, and were very free and chatty. One of Xosa's wives dressed herself up and sat in state, displaying a pretty head-dress formed of the skin of a kind of a buck, inlaid with rows of beads of different colours which were set with considerable taste and judgment. Mr. Appleyard longed to talk to them, but as yet knew nothing of their language.

But, on Monday, October 26th, he observes:—"This morning I began the Kafir Grammar in earnest; and having got into Kafirland, I shall have every facility as well as every inducement to learn it. I shall be able to give most of my time and attention to it. May God give me an aptitude for its attainment, for without His blessing I can do nothing well."

By November 7th he had gone through the grammar and the exercises, in order to gain an insight into the language and to ascertain on what principles it was based; and he resolved to go through it again and again, and more thoroughly every time. This was the grammar originally prepared by the Rev. W. B. Boyce and edited by the Rev. W. J. Davis. We shall have occasion to refer to it in a future chapter.

Having preached at Fort Peddie on the Sabbath, he gave part of the following day to visiting the kraals in company with Mr. Walker; and observes:—"This, I firmly believe, is the best, if not the only method, of ensuring a successful entrance into the Kafirs' hearts, namely, to visit them from

kraal to kraal and from hut to hut, as well as to talk with them in their own language, and to be free and open with them." He was perfectly right, and in this way he obtained an influence over the people that proved highly beneficial, and prepared them to listen with candour and attention to the ministry of the word of life.

The Chief, Wm. Kama, who, with his wife, had embraced Christianity and had become an humble and decided follower of the Lord Jesus, had been for some time annoyed by a woman who wished him to marry her. He firmly withstood the reproaches and threats of his great men who urged him to comply with her request; and at length she left the neighbourhood, loaded, however, with presents to which she had no right. A conversation took place on the subject between Kama's chief men and those of the woman's tribe. "Why would he not marry her?" the latter asked. "Because he is converted," was the reply. "You know that when Kama was married, he would not have any dancing as the other chiefs have. We do not understand what this conversion is, but it must be something good, because it came with God's Word. When God's Word came to Froem (Kama's residence), Kama held out his hand, and it fell right into the middle of it, and he held it fast ever since."

Another illustration of the triumph of christian principle over the Kafir prejudice and custom is thus given—"Mr. Harvey, our printer, has just raised a class, chiefly of Fingoes. Some two or three weeks since a great dance was to take place, and the parents of some of the members

of that class ordered them to attend. This they refused to do. The parents then threatened, but still they persisted in not going. In the end some of them were beaten for their firm adherence to their christian profession."

Like all missionaries in Kafirland, Mr. Appleyard felt his need of the companionship of a wife, and rejoiced when at length he was allowed to marry. He was united to Miss Archbell, at Salem, on Tuesday, April 13th, 1841, by the Rev. W. Shaw; and full of gratitude and praise he writes: "And now may the God of our fathers cause His face to shine upon us, help us to do and suffer His righteous will, and grant us all spiritual and temporal blessings, through Christ Jesus."

He was soon at work again in Kafirland, and being now in charge of the Beka station, he established a weekly class meeting which consisted of fourteen natives, and visited from time to time the numerous kraals around him, making use of the language as best he could. At one of the kraals he found that some of the cattle had been sick, and two doctors had been sent for to heal them. He asked them to tell him their method of cure, that he might be able to heal his cattle if they were sick: Their reply was, "We do not heal *you*."

On Sabbath mornings he preached, and in the afternoons catechised the hearers in what they learned. This is an excellent method of giving instruction to a heathen people, and it is pursued, I believe, by many of our missionaries.

Superstitions, the most absurd and foolish, prevailed around. His own herder was taken sick, and in his

master's absence sent for a witch-doctor, who plastered him with dung, and then pretended that she had taken out of his body a bone and a piece of flesh, which she said had bewitched him. The poor man was suffering from rheumatism; but he believed the witch-doctor rather than the missionary, and was not willing to resume his work. Stories of this kind are often recorded, but the leaven of truth had already entered the minds of many, and from amongst the people themselves, witnesses arose to testify against them. It was one part of the duty of the first missionaries in Kafirland to denounce its superstitions, and there is no doubt that to-day many thousands throughout the land are convinced of their sinfulness, and have utterly renounced them.

Another evil was the propensity of the people to cattle stealing. "The Kafirs of this tribe," says Mr. A., "and those of Qeno's, are, I believe, the only ones who abstain from theft." But many of them abstained from policy, or from fear of being detected. "Their god is their cattle, and plunder is their prominent desire." This was to our friend a cause of great sorrow; and over the indifference of the people to the gospel he was deeply grieved.

In January, 1848, a District Meeting was held in Grahamstown; and Mr. Appleyard observes, "On Tuesday evening Brothers Holden, J. Smith, T. Smith and myself were ordained to the full work of the ministry." It was a solemn occasion. The chapel was filled with a deeply interested audience, and the service was conducted by Mr. Shaw and Mr. Boyce, and other ministers, in a very

impressive and profitable manner. We all renewed our vows to God that day, and gave ourselves without reserve to the work He had called us to perform.

A month later Mr. Appleyard records the birth of a little boy; but he was born only for a few days on earth; and he observes:—"Thus it has pleased God to take our firstborn from us, and thus to cut short the pleasing prospects which we had fondly anticipated. But the Lord gave, and it is the same Lord who has taken away, and therefore I will not murmur, but bless His Holy name." Such was his spirit of perfect resignation; and the bereaved parents kissed the hand that took their little treasure to the skies.

The missionary who is learning a foreign language must proceed to use it step by step. If he is not yet able to preach in it, he must converse in it, talk it, blunder in it, even at the expense of being laughed at sometimes, and perhaps called queer names. The Kafirs are great critics. They never speak incorrectly themselves, and hence they are keen in detecting a mistake. Mr. Appleyard proceeded cautiously and wisely, and observes, April 28th:—"This morning I met my class without an interpreter, and prayed with the members at the close in their own language for the first time. My interpreter happened to be absent, and I thought I might possibly be able to say something to each of them, however short. And having thus commenced I intend to go on without his help, reserving him for the work of preaching alone."

Three months later he says:—"I made my first attempt

at preaching in Kafir this evening. I took up the history of Abraham, the narrative style being the simplest. I hope, therefore, now to be able to do without an interpreter. May God assist me to utter words of truth and sound doctrine!"

Such was the commencement of his work as a Kafir preacher and scholar;—to what it led, and how much resulted from it, we shall see hereafter.

No Sabbath ever dawned on Kafirland ere the christian missionary entered it, and hence every day was alike to its inhabitants from one end of the year to another—a day of toil, or idleness, or feasting and pleasure. Already, however, it had been introduced, and on the mission stations no work was done on the Lord's Day; and all who came to the spot left behind them their spears and shields, as well as their baskets and their hoes. Mr. Appleyard was most assiduous in trying to promote the observance of the day. One Sabbath morning he heard that Pato was about to have a dance at "the great place," and after the service he went over and found that it was true. He remonstrated with the chief, who pleaded ignorance of the day; but at his request put a stop to the dancing. He then assembled the people, and had a large congregation, to whom he read the Ten Commandments, and spoke respecting the fourth. They were most attentive, and the next day Pato came and promised to observe the day and to let his people come to the church. "But," observes Mr. Appleyard, "the darkness sits heavy all round, yet the Word and the Spirit can remove it all. O Lord, hasten the time."

At the District Meeting of 1844, Mr. Appleyard was removed to Colesberg, a small town south of the Orange River, where there was an English cause, but where he found no use for his Kafir, as none of the people in the neighbourhood understood it. This led him to resume the study of Dutch, and his residence here gave him an opportunity of visiting the missions in the Bechuana country, including those of the Paris Society, with which he was greatly pleased. There, too, he witnessed the peaceful departure of the Rev. F. Taylor (one of the brethren who came to South Africa in the *George*), and of committing his remains to the silent dust. He was an amiable man and a devoted missionary; but he suffered from consumption, and it pleased God to take him home after a comparatively short career.

The next year Mr. Appleyard returned to the Beka where he was received by the people with open arms. But now troubles were at hand. The tribes on the borders of the Colony had for some time been sweeping away the cattle of the colonists, and nothing could stop their depredations but war. Mr. Shaw, who was in Grahamtstown, knew that it was inevitable, and wrote to the missionaries requesting them to repair to Fort Peddie, where alone they could be safe. War was soon proclaimed against Sandilla and other chiefs; but Kama was known to be loyal, and his brother Pato was not yet involved. The military troops entered the country and took 2,000 head of cattle, but unfortunately left their baggage wagons without a sufficient escort, and ere long the Kafirs captured and destroyed them,

and then turned upon the troops, who lost in the engagement thirty men.

This was the beginning of a war which lasted several months, which put a stop to almost all missionary operations, and which kept the missionaries in a state of anxiety and alarm. Mr. Appleyard had the grief of seeing his station nearly destroyed; and even the fort itself, in which the missionaries had taken refuge, was more than once threatened by the barbarous hordes.

Numerous details are given in Mr. Appleyard's journal of the havoc made by the enemy, of battles and skirmishes with the British troops, and of the sad state of the country, both within and beyond the Colony. But these details are not pleasant to read; and to me they are the more distressing, as they recall some of the scenes which I witnessed myself, being then at Salem, within the Colony, where for several months we were surrounded with hostile hordes, and knew not what might take place within the course of a few hours. It was no small trial to be shut up in a military fort for several months, hearing little but noise of battle and the din of war, as were Mr. and Mrs. Appleyard, and several other missionaries and their wives. But God was their protector, and they were kept in peace, and graciously preserved from the dangers that surrounded them.

Now and then there was a lull, and a hope that hostilities would cease. In 1847 Sir H. Pollinger was sent as the Governor of the Colony, but he was inadequate to the task of ensuring peace, and the following year he was superseded by Sir Harry Smith, who knew the Kafirs, and

knew how to deal with them. He held a meeting with the chiefs, received their submission, took part of Kafirland from the Fish River to the Kie into the Colony, and created the country between the Kie and the Keiskamma, British Kaffraria, which, though not *in* the Colony, was to be under the control of the British Government.

"On the 7th January, 1848," says Mr. A., "I attended the meeting between the Governor and the Kafirs, at which peace was formally concluded. Messrs. Shaw, Dugmore, Pearse, etc., etc., were also there, as well as several missionaries of other societies. The Governor sent for us after the meeting, and requested us to commence operations immediately, assuring us of his countenance and support."

By the District Meeting, held in January, 1849, Mr. Appleyard was appointed to King William's Town, where he was to take special charge of the printing press. And, on May 14th, he thus wrote to the missionary secretaries in London:—"I arrived at this place, in accordance with my appointment at the last District Meeting, in January last. The printing establishment was removed hither shortly afterwards. A chapel had been commenced previously to my arrival, and is now finished. It is a neat and substantial stone building, capable of seating about one hundred and fifty persons. The opening services were well attended, and the collections, considering the commercial depression of the times, satisfactory. The cost of the erection has been, in round numbers, £400, of which we shall be able to pay off at once £300, thus leaving a debt of £100; to meet which we shall have a sinking fund

arising from the income of the chapel. Most of the sittings are already let, and I trust that from the rent of these, and from other sources, we shall be able to liquidate the above debt in the course of a year or two, so as to allow the income of the circuit to go to the credit of the society.

"We have lately received the type and other printing and bookbinding materials, which you were kind enough to send us. They have been a very seasonable acquisition, and you may rely upon my endeavours to have every work brought out in a correct and creditable style. I regret you sent us no paper, of which we are greatly in want. For immediate use we have obtained a few reams from the Colony; but I hope you will send us at least half-a-dozen bales as soon as possible. I dare say Mr. Shaw will write to you on the subject.

"On Sunday last I was down at East London, where our prospects are very encouraging. There is ample work at that place for a resident minister, not only amongst the English, but also amongst the Kafirs and other natives. At present, however, we are only able to supply it once a fortnight. We want two or three additional men for British Kaffraria alone. 'The harvest truly is great, but the labourers are few.'"

But two years after this some of the chiefs again revolted, and another war took place, and several of the missionaries had to fly to places of safety for their lives. Several mission-stations were burnt, many of the Fingoes, our allies, suffered severely, and the burghers were again

called out from various parts of the Colony. This war originated chiefly in the superstitions of the people. Though the word Kafir means, in Arabic, unbeliever, yet the Kafirs are not atheists, for they have certain religious beliefs, as all races of men have, however degraded they may be. "The statement," says Professor Field, "that there are nations or tribes which possess no religion, rests either on inaccurate observations, or in a confusion of ideas. No tribe or nation has yet been met with destitute of belief in higher Beings; and travellers who asserted their existence have been afterwards refuted by facts. It is legitimate, therefore, to call Religion, in its most general sense, an universal phenomenon of humanity."

One of the principal features of the religion of the Kafir tribes is their belief in sorcery. At different times, in their recent history, men have risen up and declared themselves prophets, pretending to be possessed of magical powers. One of them, a young man, named Umlanjeni, appeared among the people and declared that the land was full of *ubuti*, which was the cause of the diseases and death which prevailed both among men and cattle. The people were to come to him and "be cleansed," and thousands did so. Then he declared that they must destroy the English, the mission stations, and the Fingoes. In order to this, they must kill all their *dun-coloured* cattle, and then, by his miracles, they would be able to conquer all their enemies, and immense riches would fall into their hands. Thousands of cattle were immolated as in sacrifice, and the consequence was that the people were greatly impoverished,

and their power broken to a far greater extent than it was by the tide of war.

To these events Mr. Appleyard briefly alludes in his Journal with great sadness and grief; but from that time considerable changes took place in British Kaffraria, and many learnt the folly of listening to such pretenders. Not yet, however, is the power of superstition broken. It takes centuries to break it in any country, and if it is still mighty among the tribes of South Africa, we must bear in mind that little more than half a century has elapsed since the banner of the Cross was first uplifted on its hills, and the pure truth of Christianity proclaimed to its inhabitants.

In August, 1853, Sir George Cathcart became the Governor, and was able to make some sort of peace with the Gaika clans. At the District Meeting of that year Mr. Appleyard was appointed to Mount Coke, to which the Mission Press was removed, of which he continued to be the earnest manager. The country being now comparatively quiet, he was able to carry on his Kafir studies, and to prosecute his missionary work. None but those that have passed through such scenes as we have referred to, can conceive of the relief given to the mind, when at length a change takes place, and peace and quietness are restored to the land. It is like the lifting of a tremendous weight from the spirits, and sometimes the rebound is such that, for a time, the joy is almost more than can be sustained. The christian missionary, however, reposes on the divine promises, and by them he is supported, both in war and in peace.

Mount Coke had been completely destroyed during the war in 1846, but had now risen from its ashes, and was the centre of a mission which embraced fifteen thousand souls. Mr. Shaw visited it in 1853, and found Mr. Appleyard living in a part of the building used for the printing office until his new house was ready. The cost of that house was provided for by the sale of publications previously issued from the press; a neat chapel had also been erected with a simple belfry, and "all the houses, and likewise the native dwellings, being neatly plastered and whitewashed," the scene, including large fields in a good state of cultivation, and a distant view of one of the finest ranges of forest and mountain in South Africa, was a most beautiful and attractive one.

Here, then, Mr. Appleyard resumed his work—the work which he found most congenial to his tastes. He was now master of the Kafir, and could preach in it with ease; but he had laboured hard to acquire it, and just as he wrote his English and Dutch sermons with great care, so also he wrote his Kafir sermons, several of which are left among his papers. And God rewarded him for his diligence in many ways, and made him a blessing to those wild and barbarous clans.

V.

THE KAFIR GRAMMAR.

"Language is the outward expression and embodiment of thought—the garment, so to speak, with which the mind clothes itself when it would reveal itself to another or even, it may be, to itself."—SAYCE.

THIS definition of language is on the whole correct; but whence did speech originate? and whence did the numerous languages and dialects now in use originate?

These two questions are separate and distinct. Max Müller asks, "Where is the difference between brutes and men? What is there that man can do, and of which we find no signs, no rudiment, in the whole brute world?" And he says, "I answer without hesitation: the one great barrier between the brute and man is *Language*—man speaks, and no brute has ever uttered a word."[1] This fact is undeniable; but whence came language? and how was man taught it? The evolution theory of Darwin breaks down just here, if nowhere else; for it can never give an answer to the question; and we are compelled, even on scientific grounds, to accept the Bible history of man,—that he was created, not out of a monad, or out of an ape, but out of the

[1] "The Science of Language," p. 360.

dust of the ground; that God breathed into his nostrils the breath of life, and thus made him a living soul; and that he possessed the faculty of speech and could use a language, of some kind, even from the first. Hence, when the animals and birds of Eden were brought to him, he instinctively saw into their nature, and gave them corresponding names. True, they were comparatively few, but the fact proves that Adam was not a mute;—that he could speak;—and that he had already a vocabulary of words sufficiently large to meet all the requirements of his condition.[1] What the primitive language was—whether Hebrew or Sanskrit, it is useless to inquire, but the probability is that it was neither; enough that we know that God gave man a language of some kind, and that by it, he could give expression to the thoughts which arose in his mind.

[1] "A recent writer observes on this passage (Gen. ii. 20)—"In that simple declaration, very different from the utterly insufficient theories of ejaculation and imitation with which we have been made familiar, we trace the germ of language, at once the sign and the means of the yet greater mental civilization of man, day by day advancing its frontiers, because rising to the region of the invisible, while the brute instinct, however subtle and marvellous in its various intensity of power, lies below, fast bound within the visible sphere.—("Boyle Lectures," by Canon Barry, 1880, p. 47). And the Duke of Argyll has said, "That the first man should have been a savage, with instincts and dispositions perverted as they are never perverted among the beasts, is a supposition impossible and inconceivable. Like every other machine, he must have been in harmony with his origin and end—with the path which had led him to where he stood, with the work which made him what he was." All this implies that he had the faculty of speech, and a language copious enough for the purposes of his being.

The origin of languages and dialects is another question; and again the Bible answers it in part, when it tells us of the Confusion of Tongues at Babel, where the human family, not then very numerous, attempted to build a lofty tower, and God came down and restrained them, by confounding their language so that they could not understand one another's speech (Gen. xi. 1—8.) We are not to suppose, however, that this event gave rise to many languages. The probability is that they were but few; for comparative philology has proved that all existing languages and dialects may be grouped into a few families, chiefly three, according to some authorities,—the Semitic, the Aryan and the Turanian, though Farrar affirms that the latter is no family at all.

To what family of languages do those of South Africa belong?

For the answer to this question, philological science is indebted, to a large extent, to Christian missionaries. Before they entered the country a few travellers had formed vocabularies of some of the dialects of the people; but no one had studied them scientifically, and not even a written *alphabet* of any one of those dialects was in existence. The natives had no idea of writing, and the sight of a book—"A book which could talk," as they said—filled them with surprise and often even with awe.

The first grammar of the *Kafir* language was prepared by the Rev. W. B. Boyce, in the year 1834. Mr. Boyce was sent to South Africa by the Wesleyan Missionary Society with the hope that his previous linguistic and other

studies would enable him to master the Kafir language; and having entered Kafirland, he set to work vigorously to ascertain, if possible, the secret of its construction, which, to his great delight, he at length discovered, and which he called the *euphonic* or *alliteral* concord. The way was now open for the construction of a grammar, and the work was printed in quarto at the Wesleyan Mission Press, and gracefully dedicated to the Rev. William Shaw. For a first grammar of an unwritten language it was a remarkable production; and I remember the surprise I felt when I first met with it, just prior to my going to South Africa.

A second edition was published in England by the Rev. W. J. Davis, which is dated 1844, but copies of which were put into the hands of the missionaries who sailed for South Africa in 1839. The study of this work occupied a good deal of our time on board the ship; and I remember the fun it often produced, when we miscalled words, or introduced into a word a wrong click, thus giving it a very different meaning from the true one. Mr. Davis was our teacher, and thus we were not permitted to go very far astray.

This grammar was, of course, the one with which Mr. Appleyard commenced his study of the language, in reference to which he thus writes in his Journal, *Monday, October 26th*, 1840,—"Began the Kafir Grammar this morning in earnest. Now that I have got into Kafirland I shall have every facility, as well as every inducement. I began when I was at Salem, but I gave it up immediately, as I had no convenience nor much time for such a study.

But now, at least until the District Meeting, I shall be able to give most of my time and attention to it. May the Lord give me aptitude for its attainment! Without His blessing I can do nothing well." Again, he writes, *November 7th*,—"Finished this evening my first study of the Kafir Grammar and exercises. I have endeavoured to do this so as to gain an insight into the nature of the language, and to see on what principles it is based, rather than, at the beginning, to tax my memory with so many rules, etc. I intend to go through the grammar again and again, and more thoroughly every time." And again, *Monday, November 9th*,—"To-night I began the Kafir Grammar a second time. I shall reduce all that I possibly can into a tabular form, adopting the plan of the declensions of nouns, and singular and plural euphonic letters." *December 10th*, he wrote,—"Finished this evening the second study of the Kafir Grammar. In fact, I have written out almost a new one, having made several alterations, both in matter and arrangement. I have now begun to compile a dictionary. I intended to copy Mr. Ayliff's and Mr. Dugmore's collections of words, but on second thoughts I have determined to make one myself."

Thus he set to work in real earnest to study and master this difficult language; and I have before me several folio sheets of manuscript, consisting of a rough outline of the Grammar, which subsequently took such a remarkable form and was printed at the Mission Press. This rough outline is quite a curiosity in its way, and is something like the first sketch by a great artist of a grand picture. No one

but the author himself could have carried out the design, and to do that required no small degree of patience and perseverance even in himself.

I find no further entries in his journals on the subject, but ten years elapsed ere he had completed his design, and his grammar was not printed until the year 1850, when he issued it from the Mission Press at King William's Town, in a very neat and attractive form.

And what is the work? It is not simply a Grammar of the Kafir language, but a philosophical treatise on its history and nature.[1] It includes also a general classification of South African dialects, ethnographical and geographical; and hence it has been spoken of by eminent philologists, including Dr. Bleek and Max Müller. The former says of it—"It is almost unnecessary to state that this is a work of the highest importance and value to South African philology; and it is indeed to be wished that all languages were treated in this comprehensive and accurate manner."

I am not aware whether copies of it can be obtained in England, and there are few persons, comparatively, who would care to study it, but a brief view of its contents will, I trust, interest the general reader.

"As far as can be ascertained, all the languages of South Africa may be included under two principal divisions, which may be denominated from their distinctive features—the *Click* class, and the Alliteral class."

The former includes two families, the *Hottentot* and the

[1] I read it and wrote a review of it for "The Watchman," when it first came out; and a copy of it is now before me.

Bushman, the former of which includes the dialects of the Namaquas, the Damaras, and the Koranas, tribes which now occupy the South-western coast of the Continent, but some of which have spread themselves towards the north-west of the great Orange River. The *Bushman* family includes the several dialects spoken by that remarkable race, once numerous, but now scattered over vast regions of the country, and originally, as Dr. Moffat supposes, poor Hottentots, who were separated from the main branch of the family, and gradually sank down to their present most degraded state.

It is supposed that all these tribes migrated some centuries ago from the centre of the Continent, or even from Upper Egypt, but now that the vast interior has been thrown open by the explorations of Livingstone, Stanley, and other travellers, light will probably be thrown upon their origin by the discovery of some other dialects belonging to this class of the languages of South Africa.

Of the *click dialects* Mr. Appleyard gives an interesting account. They are so called because of the peculiar sounds common to them all, a few of which have found their way into the Kafir dialects. The clicks are represented by the letters q, y, r, and f, in the Hottentot Grammar, and the gutturals, by x, kh, and ch. The sounds are "uncouth and jargonish," and Mr. Appleyard thinks that "their vocal expression can hardly have been their original one." I presume that the evolutionists of the day will argue that, on the contrary, these tribes are the nearest descendants of the ape and the baboon, only that the missing link is

wanting between the chatter of the *simia* and the languages of man.

A Hottentot Grammar has been formed, of which Mr. Appleyard gives us an outline; a grammar in the Namaqua dialect has been written by the Rev. H. Tindall, and the Gospels have been translated into Namaqua with other portions of the New Testament. In Korana a catechism has been published by the Rev. W. Wuras, of the Berlin Missionary Society; and thus something has been done towards providing a Christian literature even for these barbarous tribes. In the British Museum there is a catalogue, prepared by Dr. Bleek, of all the books and manuscripts which relate to the languages of different countries, and I found that there are 307 works which have respect to the languages of South Africa alone.

Mr. Appleyard's work relates chiefly to the ALLITERAL class of the South African languages, in which are embraced the Congo, Damara, Sechuana, and Kafir families, all which have been reduced to a written form, and in all which there are now grammars, or books of some kind, including translations, of portions at least, of the word of God. The Sechuana family comprises numerous dialects spoken by the Bechuana tribes, who inhabit large tracts of country north of the Orange River. "Considerable progress has been made in the formation of a Sechuana literature, by the missionaries of different societies." Dr. Moffat, who still survives, and whose venerable form is ever welcome in our great missionary meetings, published several works in Sitlapi; and carried the whole of the

New Testament, together with the Psalms, through the press a few years ago, for which generations will bless his name.

Most of these dialects have a softer sound than the Kafir, and, as Livingstone discovered, they are spoken by tribes far away in the interior; but the differences between one dialect and another, though dialectic only, are such, that two tribes will understand each other with difficulty, if at all.

The Kafir family includes the dialects which are spoken by the several tribes who inhabit the Eastern coast, extending from the Colonial boundary to within a short distance of Delagoa Bay. These include the Amaxosa, the Abatembu, the Amagcela, and the Ama-Zulu, together with a mixture of tribes called the Amafengu. Of all these dialects Mr. Appleyard gives a brief account, with sketches of the history of the tribes which speak them; and the larger portion of his work consists of a grammar which gives the key to the structure of the entire family.

What then is meant by the alliteral or euphonic concord, by which all these languages or dialects are distinguished? Mr. Appleyard replies, "The euphony is consequent upon the repetition of the same letter or letters, in the beginning of two or more words in the same sentence. A particular set of letters, which are termed, for the sake of distinction, Euphonic letters, are thus employed; the same letter or letters belonging to the same set of corresponding prefixes, and in fact running through them. By this means, a uniform system of *alliteration* is sustained throughout the

grammatical formations of the language, rendering it one of the most ingenious ever known." The following are examples illustrative of these remarks:—

Isono sano sekuba singabo nakuxolelma.
No sin is greater than that it may be forgiven.
Zonke izinto ezilugileyo zivela ku Tixo.
All good things proceed from God.

Now, is this peculiarity to be taken as a sign of cultivation or of barbarism? Mr. Appleyard states that the Kafir *copia verborum* is greater than one would expect to find in the language of an uncivilized people, and he thinks that there is strong internal evidence that this language was used at one time by a race who must have constituted a much more cultivated order of society than we now find in Kafirland. And this is the opinion of Dr. Bleek, who thinks that this system of alliteration gives clearness and force to the language, so that the real meaning of the speaker cannot well be misunderstood.

To this view Dr. Farrar takes exception. He says, "The savage, like some civilized people, thinks he is all the finer if he has an inordinately long name, but we must not imitate him by thinking that languages are a bit better for being composed of long words. For instance, in these vaunted Kafir languages, the repetition of syllables—one leading syllable thrusting itself with the most obtrusive tautology through a whole sentence—is even more childish than this persistence on the main idea. I find from a grammar by Dr. Bleek that if a Zulu wants to say, 'Our fine nation

appears, we love it,' he repeats *si*, which is the leading syllable in I-si-zwo, '*nation*,' no less than five times, exactly as if we should express it by saying 'our *na*-nation *na*-fine, *na*-appears, we *na*-love the *na*'; or, to take the instance he himself gives, to say in Zulu, 'our large steamer is in sight, we love it,' one would have to say, 'the steam*er*, our *er*, which *er* is a great *er*, the *er* appears, we love the *er*.' Surely, after such specimens, the less we talk with Mr. Appleyard about their being 'truly philosophic' the better. Nor is the case improved if we turn to their *exuberance*, or dwell, as again Mr. Appleyard does, on there being in Kafir a hundred different forms for the word '*ils*.' This vaunted wealth, on a little examination, turns out to be a mere concealment for poverty."[1]

I am not linguist enough to decide where doctors in philology disagree; but I apprehend that objections of a similar, or of a different kind, might be taken to almost all languages, and certainly the "vaunted" English language is poor enough in some respects, though doubtless capable of great improvement.

But, waiving this very interesting question, the origin of the Kafir languages is wrapped in mystery. How came these people, or their ancestors, centuries ago to express themselves in this way, and to adopt this system of alliteration? No one can tell; but whatever their language is and whatever may have been its origin, the Kafirs themselves are not intellectually a *childish* race, for, though

[1] "Families of Speech," p. 134. Longman's 1873.

barbarous and savage, they are as manly in many respects as were the ancient Britons, Saxons, or Danes.

It is a remarkable fact, as Mr. Appleyard observes, "that the Kafir women have many words peculiar to themselves. This comes from a national custom, called *ukuhlompa*, which forbids their pronouncing any word, which may happen to contain a sound similar to one in the names of the nearest male relatives. Such words, therefore do not add to the vocabulary of the language, being simply substitutes for others under certain circumstances. Southey, in his "History of Brazil," mentions a philological fact which, though not exactly parallel, deserves comparison with this. Among the Mbazas, a savage tribe wandering over Tucuman and Paraguay, the *married* and the *single* spoke different dialects, or forms of language, distinguished partly by the terminations of words, and so far therefore easily acquired; but in part the vocabulary was different: this Southey calls "one of the many remarkable facts relating to language which are found in savage life."

But I must close this chapter. I have dwelt on this book because the writing of it was an era in Mr. Appleyard's life, and in the history of Missions in South Africa. It is a masterly production; and very few can conceive how much time, patience, and labour were required to perfect it. But perseverance was one of the characteristics of the author's mind, and whatever he undertook, he carried through to the end. He was a *plodding* man; but his object was not the pursuit of fame or honour, but the glory of God and the progress of the Kafir tribes in civilization

and christianity. A man who gives a grammar to a barbarous people, even if he does nothing else, does not live in vain and cannot well be forgotten.

Subsequent to the publication of the Grammar, Mr. Appleyard received the following communications from the Secretary of the Ethnological Society of London:—

"Ethnological Society,
"23, Newman Street,
"Oxford Street,
"31st March, 1854.

"Dear Sir,

"I have great pleasure in transmitting to you the accompanying Diploma of the above Society.

"The great merits of your work on the Kafir language fully entitle you to this distinction.

"I send you copies of the Manual of Inquiry, a list of the Society, and a copy of the President's address at the last anniversary meeting.

"I need scarcely tell you that I shall be happy to receive any Ethnological communications, whether descriptive or philological, for reading before the Society.

"I am, Rev. Sir,
"Yours obediently,
"RICHARD CULL,
"Hon Sec."

"To the Rev. J. W. Appleyard."

"Ethnological Society,
"5, Cavendish Square,
"31st March, 1854.

"Sir,

"I am directed to transmit to you the subjoined copy of a Resolution of the Society.

"'*Resolved*.—That Rev. John W. Appleyard, of British Kaffraria, be elected a Corresponding Member of the Ethnological Society.'

"I am,
"Your obedient Servant,
"RICHARD CULL.

"To the Rev. John W. Appleyard." "Hon. Sec."

This Society was established in 1843, and had enrolled on its membership the names of some of the most eminent Ethnologists of the day. Sir B. C. Brodie was at this time its President, and the Earl of Ellesmere, one of its Vice-Presidents. In the year 1870 it was united to the Anthropological Society, and has not, I fear, been improved by its connection, some of its members having denied the common origin of the human race.

From Sir G. Grey, the Governor of the Colony, Mr. Appleyard received the following letter:—

"Government House,
"Cape Town, January 8th, 1836.

"My dear Sir,

"At page thirty-five of your Grammar you mention certain works in the Sitlapi, Sirolong and Sisuto

dialects, which have been issued from the Wesleyan Press. Could you procure copies of these works for me, or tell me where I can procure them, as I am very anxious to possess them.

"I have also written to my interpreter, Mr. Ayliff, requesting him to call on you, and to name a number of minor works in the Kafir language which I am very anxious to obtain. If they are out of print, I might still succeed in purchasing old copies from the natives. Would you kindly aid Mr. Ayliff in his efforts to procure these works for me.

* * * * * *

"I am hard at work at Kafir, and with the aid of your valuable Grammar have made some slight progress.

"Truly yours,

"G. GREY."

No Governor in South Africa ever took a deeper interest in the natives of the country, and in their languages, manners, and customs, than Sir George; and as we have already seen, the Grey Library at Cape Town, formed by him, contains all the literature he could collect on these subjects. What progress he made in the study of Kafir before he left the country one would be glad to know; but we learn from this letter that Mr. Appleyard's Grammar was highly valued by him as *the* key to the acquisition of the language.

Another tribute to the worth of Mr. Appleyard's Grammar was paid by his brethren in their Annual District Meeting, by whom the following resolution was adopted:—

"*Resolved*,—That we have seen with great satisfaction the completion and issue of Mr. Appleyard's New Grammar of the Kafir language;—a publication highly creditable to the learning and research of the Author, and which must become the standard Grammar of the language. We thus express ourselves without forgetting the high merits of the Rev. W. B. Boyce's Grammar of the language, which was the first publication that supplied the key to the intricacies thereof, by its development of the principles of what its discoverer appropriately called the 'Euphonic Concord.' We confidently recommend Mr. Appleyard's Grammar as, in the main, a correct and philosophical exhibition of the principles and rules which govern this ancient and interesting African language, so extensively spoken upon the Continent. The manner in which the work has been printed and bound at our printing-office, cannot fail to reflect credit upon that establishment; and the work itself is calculated to serve the Mission, not only as forming a valuable help to Missionaries studying the language, but also as suggesting useful hints to those on whom the duty and honour devolves of completing translations of the holy Scriptures into the Kafir tongue."

Such testimonies to the value of his labours could not but afford him much gratification; but, as his journals indicate, he took no honour to himself, but gave it all to

Him who had called him to the work, and bestowed upon him the qualifications necessary for its accomplishment.

Every christian missionary does not possess the talent for the acquisition of languages which Mr. Appleyard possessed; yet it is gratifying to know that there are numbers of missionaries, both male and female, now in Kafirland who are able to speak Kafir fluently, whilst the language itself is being enriched with theological and other terms altogether unknown to it before. And the importance of its study to the future welfare of all the Kafir tribes, cannot be over-estimated; besides which, such studies are of value to ethnographical science, of which indeed they form a part. "Languages compared together," says Humbolt, "and considered as objects of the natural history of the mind, and when separated into families according to the analogies existing in their internal structure, have become a rich source of historical knowledge; and this is probably one of the most brilliant results of modern study in the last sixty or seventy years. From the very fact of their being products of the intellectual force of mankind, they lead us, by means of the elements of their organism, into an obscure distance, unreached by traditionary records. The comparative study of languages shows us that races now separated by vast tracts of land are allied together, and have migrated from one common primitive seat; it indicates the course and direction of all migrations, and, in tracing the leading epochs of development, recognises, by means of the more or less changed structure of the language, in the permanence of certain forms, or in the

more or less advanced distinction of the formative system, which race has retained most nearly the language common to all who had migrated from the general seat of origin."[1]

Humbolt applies these remarks to the Indo-Germanic languages: they are also applicable to the languages of South Africa; and there can be little doubt that missionary and other students of these languages will be able, by-and-by, to clear up many of the difficulties which now exist in reference to the origin of the tribes of that country.

1 Cosmos, vol. ii. p. 471, Bohn's edition.

VI.

BIBLE TRANSLATION.

"I wish that the Scriptures were translated into all languages, that they may be read and known, not only by the Scotch and Irish, but by the Turks and Saracens. Let it be that many would smile, yet some would receive it."—ERASMUS.

The history of Bible translation has never been written, and it is scarcely probable that it ever will be. Each country having the Scriptures, knows something of the circumstances under which they were rendered into its own tongue, but no one has attempted to gather up all the facts connected with this grand work; for, indeed, the task would be an herculean one, inasmuch as nearly every nation under heaven has now its Bible, and into nearly every language and dialect of the earth the precious word has in part, if not in full, been rendered.

England owes its first complete Bible to Wm. Tyndale; Kafirland owes its first Bible to John W. Appleyard. The latter is a small country compared with the former, and to give the Bible to a few thousand barbarous people is a trifling thing compared with giving it to the British nation; yet the man who lived to accomplish that object will be spoken of hereafter as the Tyndale of that land, and future generations will honour and respect his name.

Many portions of the Scriptures had been translated and

printed prior to the commencement of Mr. Appleyard's labours; and due credit must be given to some of the missionaries of the Free Church of Scotland, of the London Missionary Society, and of the Berlin Mission, for their diligence and devotedness to this important work. The Wesleyan Missionaries—Mr. Shaw, Mr. Boyce, Mr. Shrewsbury, Mr. Warner, and especially Mr. Dugmore—had done more; and the complete New Testament had been printed in London, by the British and Foreign Bible Society, under the superintendence of the Rev. W. Shaw. But Mr. Appleyard's aim was to perfect the work as far as practicable, by issuing a translation of the Old and New Testaments; and, availing himself of the labours of his predecessors, he set to work with a will, fighting hard with many difficulties, and especially, at times, with physical weakness and pain.

He was well qualified for the task, for he had studied Hebrew, Greek, Latin, and Dutch; had read most of the works, of any value, on the various branches of Biblical science; and was as familiar with the Kafir vocabulary as almost any missionary in the country. And how did he proceed? In a communication addressed to the Secretaries of the British and Foreign Bible Society, he says—"My plan has been simply this: the Original, with the English and Dutch authorized versions, has always been before me, and as a general rule each verse has been read in all three. Other English translations have also been consulted, together with what their authors have had to say, when they chose to depart from the authorized version. This latter I have followed as my standard or rule of rendering; though

occasionally I have preferred the rendering of the Dutch, and in a few rare instances that of the later English translations just referred to, so far as the meaning of particular words or phrases are concerned, and when no violence was done to the received text. To this, in one form or another, I have endeavoured uniformly to adhere. Then, as to the Kafir, in order to ensure as much correctness as possible, all my translations have been usually read over, sheet by sheet, previous to their going to press, with an intelligent native teacher, and in most instances I have gained something by so doing, though at the cost of much time consumed in questioning and the like."

Few can understand what patience, labour, and perseverance, all this required. "We ourselves," says one who wrote of him after his death, "have seen him in his study at Mount Coke engaged in this undertaking for weeks consecutively, from early morning until night had well set in; and have noticed that at such times his strong mental powers have been concentrated upon his work with an intensity that was almost painful to witness. Yet at this time, notwithstanding the severe strain perpetually, so to speak, upon his intellectual faculties, he constantly preached in one language or the other either at Mount Coke, Fort Murray, Tamacha, or King William's Town. In addition to his work of translating, revising, and printing portions of the Bible, he edited a periodical—the 'Christian Watchman'—and superintended the printing and publishing of several elementary works in Kafir."

In reference to that publication he wrote to the Rev. W.

Moister, then the indefatigable Chairman of the Cape District—

"December 26th, 1853.

"We are just about recommencing the publication of our monthly periodical, the 'Christian Watchman,' and should be glad to have your co-operation in promoting its circulation, and in furnishing contributions to its pages. I have written to several of the ministers in your district, to whom I shall forward a few copies of the first number, when published, by way of trial: some, I dare say, might be disposed of, in Rondebosch; and if I direct a few numbers to your care, you might perhaps be able to secure the services of some one as agent. It has struck me that you would be able to supply an interesting series of short papers, something like the 'Reminiscences of a Missionary,' now publishing in our own Magazine at home. Practical papers would also be very acceptable, I think, from your pen. If you receive any papers now from America, and should they contain any intelligence likely to interest our people, perhaps you would be kind enough to forward them on to me.

"At our late District Meeting Mr. Shaw informed me that you were about to publish our Second Catechism in Dutch. If you could manage to do so without much inconvenience, I should like to have a copy of each half-sheet as it is issued from the press, sent to me per post, in which case I could print the small number we require for this District at convenient opportunities, so as to bring the actual expense down to a comparatively trifling amount."

Mr. Moister responded to his wishes, and took a deep interest in the work of the Mission Press. He still survives, and is as active and powerful with his pen as ever.

At a later period Mr. Appleyard found it difficult to obtain a printer on whom he could rely, and again he wrote to Mr. Moister. This letter throws light on several points of interest, and is worthy of preservation.

"Graham's Town,
"November 26th, 1856.

"I have been sadly inconvenienced for the want of a good compositor in the printing office at Mount Coke for some months past. I have advertised in the Frontier papers, but without being successful. I have been induced, therefore, to trouble you on this subject, as you may possibly have some printers either in the Bury or Sydney Street congregations who would not object to engage to take work at a Mission Station. I put an advertisement on the other side, which you would oblige me by having inserted twice in one or two of the Cape papers, as you may judge best. The salary I gave my last compositor, who was a respectable European, was £100 per annum. I should not like to go much beyond this amount, though to get a pious and orderly young man, I should not object to a small advance. He will have a private sleeping-room in conection with the office, but he will have to board himself.

"I have no objection to respectable coloured persons, though I suppose their salaries are not so high as those of the European class. In that case I should like to change

my pressman and my bookbinder also, who are both a source of frequent annoyance to me, on account of their drinking habits and propensities. I fear, however, that one man will be as much as you can obtain at present, so I will say no more on this point further than if you hear there is any probability of my being able to obtain any such men, I should be glad if you would let me know. What I most need just now is a good compositor,—if he knows anything of press work as well, all the better. I have been writing the above in the midst of our business at the District Meeting, whilst the circuit stewards are present, in whose concerns I have no personal interest, not being in a Colonial Circuit. I think you will gather what I want, and if you will be kind enough to undertake the matter you will confer a great favour, both upon myself and on society at large, as we wish to get on with our Kafir printing during the coming year, so as to keep up the standard of previous years.

"I suppose Mr. Cameron will be with you as soon as arrangements can be made to supply his circuit. We shall be sorry to lose him from this district, as he is an excellent English and Dutch preacher."

Mr. Moister obtained for his friend some temporary help, and Mr. Appleyard again wrote thanking him for his kindness. In that letter, dated January 26th, 1857, he observes:—

"Things are still in a very unsatisfactory state amongst the Kafirs. No one feels settled, as we cannot tell what may be their next move. The only missionary, who, so far

as I have yet heard, was attempting anything like a revision of the New Testament, has had his books in King William's Town for several months past, and his work has been consequently at a stand, which I much regret, as I was depending upon him for a little translation as well. As we shall not be able to delay another edition after this year, I have set to work myself, and am carefully going through the early portion, which I did not particularly examine for the last edition, comparing every verse with the original text. Mr. B. Ross was here a few days since, and I requested him to assist by doing something in the same way. As there is no chance of our getting a Conference till the country is far more settled than it is likely to be for a long time, I have thought of issuing a circular referring to those points of orthography, etc., mentioned in the 'Statement' of your auxiliary, so as to know if any changes, and what, may be thought generally desirable.

"Give my kind regards to Mr. Cameron, and please tell him not to forget his contributions for the 'Christian Watchman.'"

The Rev. James Cameron, who is mentioned in these letters, subsequently became the Chairman of the Port Natal District, and died at Pietermauritzberg on the 12th December, 1875. I would offer a passing tribute to his memory, for he was highly esteemed by all his brethren. He was a Scotchman, and went to South Africa in the year 1830, where he laboured continuously for forty-five years. The Rev. H. Tindal said very truly,—"South

Africa had few men his equal in mental power and spiritual fervour,—none, his superior; and he gave all his energies unreservedly to the cause of the great Master whom he loved, and whose face he now beholds with exceeding great joy." I remember the impression made upon my mind by some of the sermons I heard him preach in Graham's Town. They were sermons to *listen* to; and to which one was compelled to listen. They were full of matter, profoundly logical, and appealed alike to the judgment, the conscience, and the heart. He was a rare man—that James Cameron, and did a noble work in that country. As a preacher in Dutch he was unequalled by any except Dutchmen; and whatever he undertook in any department of christian work he did it with his might. Mr. Appleyard and he were great friends: they are now kindred spirits before the throne of God.

The missionary secretaries at home are always glad to receive letters from their brethren in the high places of the field, though they can only insert a few in the "Missionary Notices." Mr. Appleyard knew this, and, in the midst of his studies and labours, found time, or made it, to write, whenever he had facts of interest to communicate. Writing, January 5th, 1856, from Mount Coke, he says,—"You will receive the report of our printing establishment with the other District papers. The principal works which have engaged our attention during the past year are the Kafir Prayer Book (two editions), and the complete edition of the Kafir Old Testament. Several half-sheets of both volumes of the latter have been issued from the press;

and we shall again proceed with it as fast as our other engagements will permit. The former work has been completed, and several copies have been bound up and disposed of. It is in very great demand, and so likewise is the last edition of the Kafir New Testament."

Thus he and his brethren were giving to the country a christian literature; and the mission-press was in constant operation, pouring forth copies of the scriptures, school books, lesson sheets, and tracts on various subjects to a very remarkable extent. And the people welcomed them. Hundreds, if not thousands, have learned to read; and readers they became, whilst through the length and breadth of Kafirland the work of education went on, so that the demand for books became larger year by year. Many hymns were written, especially by himself, Mr. Dugmore, and Mr. Hunter; and the Kafir Hymn Book was widely circulated—and the songs of Zion were often heard on hills and in valleys which had formerly echoed with the war-whoop of barbarous hordes. Christianity is the one thing that Kafirland needs, and certainly it has wrought wonders in the country, which Governors like Sir George Grey, several military officers of various ranks, and many civilians of all classes have been willing and glad to acknowledge. Be it so that Kafirland is not civilized in the sense in which that term is understood by Europeans. Yet civilization, following in the wake of the Gospel, has made great progress, and civilization without the Gospel would make the Kafir tribes but little better than they were.

For what is civilization in itself? What was the civilization of ancient Greece or Rome? or what is the civilization of India, or China, or many parts of Europe to day? Nay, what is our own civilization—the civilization of the British Isles to day? We boast of it very loudly, and we point to what are called its triumphs—in our railroads, our steamships, our architecture, and our painting: but does it prevent war and bloodshed, and crime and misery? If not, then to attempt to civilize a people like the Kafirs without, at the same time, attempting to christianise them, would not promote their real happiness but rather injure it; as in fact it has been injured by the unscrupulous trader who has introduced amongst them fire-arms and ammunition, only to foster their warlike passions. Civilization, without the gospel, is no boon to a barbarous people.

No entry had been made in Mr. Appleyard's Journal for some time, but on June 25th, 1859—"My work has been diversified during all this period. Most of my time has been spent in translating the Old Testament into the Kafir language. Last evening I completed the Books of Kings, which has brought this work to a conclusion. The whole Bible has now been translated into Kafir, and many portions previously printed have been revised. I have still to revise the Chronicles, and when this is done and printed we shall have published here a complete and uniform edition of the Kafir Scriptures, besides several portions of the Old Testament in separate books. I have great reason to be thankful to God for the health and

strength vouchsafed to me in the prosecution of this important work. May His blessing attend it, and may glory to Him redound thereby in the instruction and salvation of many thousands of the Kafir-speaking tribes."

Two months later he wrote—"Last evening, Sept. 1st, I corrected the last proof of the Kafir Bible, being the closing portions of the Chronicles, revised for the first complete edition of the Old Testament. To-day the printing of this edition has been finished, so that now we have the entire scriptures in the Kafir language. To God be all the praise! We commenced printing this edition in December, 1854, so that we have had the work in hand a little more than four years and a half. During this period the whole has been translated, or former printed portions revised. The translators have been Mr. Dugmore for the Book of Psalms, Mr. Garner for that of Ruth, and the Rev. A. Kraff, of the Berlin mission, for Judges and the Books of Samuel, and Mr. Warner for the Book of Proverbs. All the other Books have been translated by myself, and those which were printed before have been revised, as well as the translations supplied by Messrs. Garner and Kraff. With God's blessing and help, I now intend to give another revision to the New Testament, which will probably amount to a re-translation of the whole. May the Holy Spirit be my teacher and guide in this, and in all other undertakings to which the Great Head of the Church may design to appoint me."

Of this complete edition of the Old Testament 1000 copies were printed at Mount Coke, and bound up in four

parts; and the New Testament being already in circulation the Kafir tribes had now the whole of the inspired Scriptures in their own tongue, which not a few of them were able to read, and which many of them had learnt to value greatly. It was a grand achievement, and as I write this page I cannot but feel a thrill of holy satisfaction and joy at the thought that one of my old fellow-students lived to accomplish such a work as this.

In the Annual Report of the British and Foreign Bible Society for 1856, the Secretaries say—"The Committee have received an interesting communication from the Rev. J. W. Appleyard, Wesleyan Missionary, furnishing full particulars of the translation and printing of the Kafir Scriptures at the Mount Coke station. The new and corrected edition of the New Testament was issued from the press at the close of 1854. Attention is now being directed to a complete edition of the Old Testament, considerable portions of which are already printed and circulated. In speaking of the last edition of the New Testament Mr. Appleyard observes,—

"The present edition, as you are possibly aware, is the second complete one which has issued from our Mission press. The paper employed forms part of the grant so generously supplied to us by your Committee some four or five years ago. The expense of printing and binding falls upon our own Society.

"Having referred above to the grant of paper made to us by the British and Foreign Bible Society, I will avail myself of the present opportunity to give you, for the information of the Committee, some account of its disposal. The

first consignment reached our establishment, then at King William's Town, towards the close of 1849, shortly after my appointment to the Superintendency of our Kafir Mission Press, and proved, as I well remember, a most seasonable supply. Upon this and the remaining portions which arrived soon afterwards, we have been working ever since, so far as books of Scripture are concerned. If I give you, therefore, a list of the several works which have passed through our press, during the time in which the paper has been in our possession, you will be enabled to see at a glance, both in what way it has thus far been used up, and also what progress we have made in the translation and printing of the word of God in the Kafir language during the same period. The list is as follows:—

1,000 copies Third-part Scripture Extracts, 40 pages, 8vo.
1,000 ,, Books of Ezra, Nehemiah, Esther, and Ruth, 106 pages, 8vo.
1,000 ,, The Twelve Minor Prophets, 136 pages, 8vo.
1,000 ,, Books of Ecclesiastes, Solomon's Songs, Lamentations of Jeremiah and the Book of Daniel, 76 pages, 8vo.
3,000 ,, Book of Psalms, 166 pages, 8vo. (New Edition.)
1,000 ,, Books of Chronicles, 104 pages, 8vo. (So far as printed.)
2,000 ,, Second complete Edition of the Kafir New Testament, 456 pages, 8vo.

"It is only right to add, that much more than this would have been accomplished, had not nearly half the time now

alluded to been spent amidst the dangers and distracting influences of war. For a whole year, at least, nothing could be done, either in translating or printing the Scriptures. Since the return of peace, however, and especially since the removal of our printing establishment to this Mission station, where we have a convenient set of premises for carrying on our operations to any reasonable extent, we have steadily proceeded with both these departments of our labour.

"With regard to our present engagements, we have now in the press the remaining portion of the Second Book of Chronicles, the Book of Joshua and two editions of the Psalms, one in 12mo. and the other in 8vo.

"We have also commenced, within the last few days, a complete edition of the Old Testament, which we are printing in two volumes, to be proceeded with simultaneously, and which is to correspond in all respects with the edition of the New Testament recently finished. The first sheet is already out of the press; but it will be some little time before we shall be able to get on rapidly with this undertaking—the largest in which we have hitherto engaged—as not only are there other works to divide our attention, but some of the books have yet to be translated, and others, which have previously appeared in print, will require more or less of revision.

"We shall exert ourselves, however, to get this work accomplished with all practicable speed. To refer again, somewhat more historically, to the New Testament, I would remark, that for this new edition, every separate book has

undergone as careful a revision as time would permit. In fact, nearly all the Epistles are rather a new translation than a revision. The orthography is uniform throughout and based on system. Proper names are the same in every situation. The punctuation has also been carefully attended to.

"Foreign words, though not wholly rejected, are nevertheless used as sparingly as possible. Upon the whole, I have reason to believe, that the present version, with probably a few alterations here and there, which we may reasonably expect will be suggested by others upon close examination, will form the text of the one which our Society will be prepared to recommend, in conjunction with the complete version of the Old Testament above referred to, as soon as it is all printed, to the favourable consideration of the Committee of the British and Foreign Bible Society, with the hope that a suitable number of copies of the entire Bible may be provided for the Kafir Mission. In conclusion, I would beg to state, that as we have only a small stock of paper remaining, I have requested our General Secretary to apply for another grant, which I hope will meet with the approbation of your Committee."

In a subsequent letter, the same writer announces continued activity in the printing operations, "Since I last wrote, we have been proceeding with the printing of the Old Testament, as fast as the necessity for new translations and the revision of former ones permit. It will make two thick volumes, and in order that we may be able to dispose of them, even at a reasonable rate, you will readily imagine

that we shall require considerable assistance. Of separate books of Scripture we have recently completed the Books of Chronicles, and have now in the press those of Joshua and Job."

The Committee of that Society took very deep interest in Mr Appleyard's labours, but more had yet to be done; and they were wishful that the entire Scriptures should now be again revised and printed at their own cost. The New Testament had been out of print for some time, and of the Old but few copies remained; so that it was desirable that a complete and corrected edition should be issued as soon as possible. But where? and by whom could it best be done?

The Committee thought that it could be done in England, and that Mr. Appleyard should be requested to come home for the purpose of carrying it through the press. He was willing to do so, and the General Secretaries of the Wesleyan Missionary Society gave their consent to this arrangement. Hence he and his devoted wife left the shores of Africa, to brave again the perils of the sea, and reached England in May, 1860. They took up their abode in Stoke Newington, and for upwards of four years Mr. Appleyard was engaged in revising the translation of the entire Scriptures, and in seeing it through the press. Five thousand copies of the Old Testament, and ten thousand of the New, were printed at the expense of the Bible Society, and the volume was strongly bound to suit the class of people by whom it would be used.

The attention, care, and labour which this work involved can be estimated by comparatively few. Mr. Appleyard was almost single-handed, for though the Committee of the Bible Society, chiefly through the Rev. T. W. Miller of Woodbridge Rectory, Suffolk, kindly gave him such directions as they could, yet every page of the work, nay every word, and every letter passed through his own hands; and, as composing in an unknown language was very difficult to the printer, the "copy" sent to him had to be as clear and legible as it could be made. The reviser used, of course, the proofs of his former edition, and the corrections were made either on the margin or on separate sheets of paper.

During his residence in London Mr. Appleyard preached occasionally at Stoke Newington and elsewhere, and once, being on a visit to the metropolis at that time, I had the pleasure of meeting with him, and of hearing him preach from Heb. xii. 28. But his throne was not the English pulpit. He was not on orator, nor did he possess the gifts essential to a popular preacher. His voice was not strong, nor was he imaginative or rhetorical; yet his theology was sound, his matter good, and his style clear: hence, had he directed his attention to pulpit preparation as diligently as he did to the translation of the Scriptures, he would probably have become a most acceptable preacher. But it was impossible that he should do both. There have always been in the church, and still are, diversities of gifts, and among them that of acquiring languages and of bringing those languages to bear on the interests of mankind is one of the most valuable. This was Mr. Appleyard's special

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THE CHIEF KAMA.

gift; and he cultivated it with a diligence worthy of the highest commendation.

The revised version when completed was of course sent to South Africa to be used in the mission schools of Kafirland, or sold to the people who wished to purchase it. They purchased the book readily; and I have before me receipts from the Bible Society sent to Mr. Appleyard, amounting in one instance to £25, and in another to £100, being the proceeds of sales of Scriptures on their account. It was doubtless a grand day for Kafirland when the inspired word of God was given to it in a complete form, and many were the expressions of joy and thankfulness uttered by the converted natives. The Chief Kama, especially, was full of gratitude, and addressed a letter to the Committee of the Bible Society in London, of which the following is a translation:—

"Annshaw,
"Oct. 21st, 1865.

"Beloved Sirs,

"I rejoice greatly to-day on account of the printing of the Bible in the speech of the Kafirs. All our tribes have now the advantage of obtaining the Bible in their own language through you. This is a great thing which you have done for us Kafirs.

"Before the arrival of the Word of God, through the Rev. W. Shaw, we had been dwelling in darkness from of old. Yet, whilst we *heard* it read we were not able to read it ourselves, since there was nothing of God's word in our

language. After some years we had the New Testament, which was a great blessing; we had also some portions of the Old Testament, but we had never seen a complete Bible all in one book until to-day; now it has been brought among us through the Rev. J. W. Appleyard and your help. On account of the help which you have given to this undertaking Bibles are now to be purchased at a convenient price, so that the poor also may purchase them.

"Therefore I thank you, Sirs, for your kindness to me, and to all who speak the Kafir language. I have never seen you, and you have never seen me; nevertheless my heart thanks you for all that you have done.

"May God prosper you and bless you in your great work! This is the prayer of me—the Chief—KAMA."

This letter speaks for itself. The writer of it was a truly christian man, whom it was often my pleasure to entertain at my own table in Graham's Town; and on more than one occasion to hear at Missionary meetings and other services where his whole soul would glow with delight as he spoke of the love of Christ to man. "I am a black man," he said, on one occasion, when addressing an English audience; "but I have a white heart, for the Saviour who died for you died for me, and the blood that has sprinkled your consciences has also sprinkled mine." He died in great peace a few years ago, and his people have erected a spacious chapel to his memory on the Mission station called Annshaw.

Having accomplished the purpose for which he came to England, Mr. Appleyard and his wife returned to their

adopted home, which they reached on the 15th February, 1865. They were soon at Mount Coke, their former station, where they re-commenced their work, and where "the press" was again under Mr. Appleyard's management.[1]

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[1] The Rev. W. Taylor of California, who visited South Africa in 1866, says, "While in King William's Town, I became acquainted with the Rev. J. W. Appleyard, a mild, sweet spirited brother, Superintendent of Mount Coke Station, two miles distant, and manager of the Kafir printing establishment at Mount Coke. Brother Appleyard was appointed by the Wesleyan Conference to South Africa in 1839, and has become a thorough master of the Kafir language and is the author of a grammar of that language of high repute among the missionaries. With the assistance of some fragmentary translations of the Bible by Brothers Davis, Dugmore, and others, Brother Appleyard has translated the whole of the Old and New Testament Scriptures into the Kafir language, which, under his immediate supervision, was published in one neat volume in London by the *British and Foreign Bible Society*—("Christian Adventures in South Africa," p. 98). Mr. Taylor did not visit Mount Coke, but his labours in the Stations in which he preached were attended with remarkable results, many of which continue to this day. The revival which then took place was a real work of God, and in connection with it hundreds were led to abandon their superstitions and to accept Jesus as their Lord and Saviour.

VII.

TRIALS AND DISCOURAGEMENTS.

"Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. We see in needleworks and embroideries, it is more pleasing to have a dark and melancholy work upon a sad and solemn ground, than to have a dark and melancholy work on upon a lightsome ground: judge, therefore, of the pleasure of the heart by the pleasure of the eye."—LORD BACON.

IT has been said that the man who makes a blade of grass to grow where no blade grew before is a benefactor to mankind. What a benefactor, then, must he be who gives the Word of God to a people who never had it previously! He makes to grow at their feet the very staff of life—blades of grass which spring into wheat for the support of their moral and spiritual nature.

Mr. Appleyard, aided by his predecessors and his coadjutors, had now given the living Word to the Kafir tribes; and his return to Mount Coke after his laborious work in England must have been to him a great relief and joy. He says nothing of his success however. He does not appear to have been elated. He did his work at the call of duty, and he took no honour to himself, but gave it to the Lord who had qualified him for the task.

He resumed his work at Mount Coke; and especially the work of overlooking that mighty engine the press.

It is mighty everywhere, for good or for evil, and under his direction it proved mighty in Kafirland, but *for good only*. Nothing useless, foolish, or frivolous, passed through the Mission Press at Mount Coke. It was employed for the highest purposes, and upon it there was virtually written, "Holiness unto the Lord."

Fifty years ago, or even less, the printing of books of any kind in the Kafir language would have been useless, as there were none who could read them, and the entire work of instruction had to be commenced from the foundations. Now there are hundreds—thousands who can read, and the present generation is in possession of a power which to their fathers would have been thought magical, and perhaps, by them, attributed to sorcery or witchcraft. Yet it has been asked, even lately, Why be concerned to give the entire Scriptures to a semi-barbarous people? Why trouble them with the genealogies of Genesis and of the Chronicles? Why not be satisfied with the publication of extracts more or less copious as the case might require? To these questions Mr. Appleyard and his coadjutors would have replied, "We are working for the future; we have in prospect coming generations." And such, indeed, was their motive. They knew that the day would come, and was not far distant, when the mind of the Kafir would expand, and when he would not be satisfied until he had the entire Word of God before him. It has, in fact, come already, and many of the rising youth of Kafirland can appreciate the Bible as a whole, and they rejoice to possess it in an unabridged form.

And very beautiful was the book which was now put into their hands! Clearly printed and strongly bound, it was just the book they wanted, and many copies of it were soon sold, whilst others were used in the day and Sunday-schools.

It was, no doubt, a high day to the translator when he saw the people welcome the precious volume he had given them. In a letter to the Secretaries of the British and Foreign Bible Society, who had inquired of him what sales had been effected, he says:—

"Altogether, but exclusive of the four auxiliaries from which no returns have been received, the copies sold amount to 1,435 Bibles and 2,142 Testaments. If we might venture to form an estimate of the sales of those other auxiliaries, the gross number would probably reach to something like 1,750 Bibles and 2,600 Testaments.

"Only one or two of those to whom I wrote have alluded to the other point you mentioned, viz., the value which the natives attach to the present editions. One remarks, 'I scarcely know how to state the way in which our natives show their value of the Kafir Bible except by purchasing and reading it, which I can testify they do; and I believe, I may say, that the more they read the better they like this translation of the Scriptures.' Another observes—after stating the number of copies sold—'I do not, however, consider the number sold to be a fair specimen of the estimation in which the book is held, because, following so immediately after the previous edition, many of the natives have still the old one in use.'"

Mr. Appleyard did not suppose that his translation was absolutely perfect, and, therefore, incapable of improvement, but he had done his utmost to produce a version of the Scriptures in Kafir which would prove generally reliable. He had several years before, to quote his own words, sent interleaved copies of the New Testament to several missionaries of different societies, asking for their emendations, but received only one or two replies containing very few criticisms. But the new volume had not been long in circulation ere the Scotch missionaries held a meeting at King William's Town, to which they invited some others belonging to the London and German societies (but neither Mr. Appleyard himself nor any of the Wesleyan missionaries) for the purpose of passing the work under their review. "I happened," says Mr. Appleyard in a letter to the Rev. B. Bergne, "to ride into King William's Town on some other business that very day, but as I had received no invitation and had not even heard that such a meeting was likely to take place, I did not feel at liberty to attend. From one of the German missionaries whom I met at our Mission-house, I heard that there was going to be some talk about the present Kafir version during the afternoon sitting. He expressed his surprise that I had not been invited, and said that he should make inquiry on the subject. This, I was afterwards informed, he did, and not receiving any satisfactory reply he left the meeting."

Very little was done that day, but another meeting was held, and ultimately these good, but mistaken brethren, published a pamphlet containing the severest strictures on

the translation, and intimating that another version must be issued with as little delay as possible. A copy of this pamphlet was sent to the Committee of the Bible Society in London, and another to Dr. Duff in Scotland, requesting him to communicate with that Committee with a view to this end. Dr. Duff very wisely declined to take any steps in the matter until the whole case was before him; and, ere long, Mr. Appleyard published a reply to the pamphlet and its strictures in a work of nearly 200 pages, entitled, "An Apology for the Kafir Bible," which was printed at Mount Coke, in November, 1867.

I have read this Apology, and have no hesitation in saying that it is candid, fair, and logical. Mr. Appleyard appends to it the remarks of Dr. G. Campbell in the preface to his translation of the Gospels to the following effect:—

"As I have never yet seen a translation of the Bible, or of any part of it, into any language I am acquainted with, which I did not think might be, in several places, altered for the better, I am not vain enough to imagine that the version here presented to the public will by any class of readers be accounted faultless. . . . I will venture to premise, therefore, that I shall give all due attention to any criticisms or remarks, candid or uncandid, which shall be made on any part of this work. Criticisms made in an uncandid manner may, as to the matter of them, be well founded, and on that account deserve attention; but, if there appear neither reason in the matter of the criticism, nor candour in the manner of producing it, the most prudent part in an author is to let it pass without notice."

In the spirit of this quotation Mr. Appleyard acknowledged that his translation was not, and could not be, perfect. It was only tentative, but, under all the circumstances of the case, the best that he could then produce. He did not, therefore, shrink from fair and candid criticism. "No translator of the Scriptures," he observes, "unless possessed of an overweening confidence in his own knowledge and powers, would either expect or desire that his work should be exempt from criticism." At the same time he felt that his work was not so defective as his censors represented, and that many of their strictures were uncalled for and unjust. And his views were endorsed by his brethren in the ministry, and by several natives who were well able to form an opinion. His pamphlet was sent to the Committee of the Bible Society, and was so far satisfactory that Mr. Jackson, one of the secretaries, wrote to him and said, "I have much pleasure in acknowledging the receipt of your letter, of January 12th, 1867, and am glad of an opportunity of assuring you how much I sympathize with you in the circumstances in which you are placed. You need not fear that anything will be done in this house to prejudice your work, or that any hasty conclusion will be formed on the subject of a new translation of the Scriptures in the Kafir language. It is comparatively easy to criticise, and friendly criticism is always welcome to an author whose object is to attain the highest state of perfection compatible with his knowledge of the language, but when criticism on such a subject as the translation of the Word of God loses its friendly aspect it is very apt to degenerate into bitterness, and finally to develope itself into open hostility."

This letter was written before the Society had received his "Apology," but another from the Rev. R. B. Girdlestone, dated May 7th, 1868, and subsequent to his sending the pamphlet, is in the same kind and friendly tone.[1]

It was, however, thought by all parties that an attempt should be made to form a Committee for the revision of the translation; and Mr. Appleyard himself had previously suggested to the Bible Society that united action should be taken by the several missionary societies with this object in view. Of this course the Society highly approved; and by-and-by a Committee was formed, which Mr. Appleyard was invited to join. He accepted the invitation, and at a meeting held at King William's Town, September 30th, 1868, and composed of ten ministers, representing the Free Church of Scotland, the Lutheran Church, the Church of England, the Wesleyan Church, the London Missionary Society, and the United Presbyterian Church, the subject was discussed in a very friendly manner. Mr. Girdlestone's letter to Mr. Appleyard on the subject of revision was read, in which he remarked:—

"It must be taken for granted that the present translation is to be the basis of operations, and that the object of all parties should be, to make the existing work more thoroughly idiomatic, and to purge from it as far as possible

1 The revised New Testament has just been published in our own country. It is the production of some of the most eminent scholars of the day, who have spent much time and exercised much patience and skill in their task; yet it has been criticised severely, and no one will deem it altogether perfect. What wonder, then, if a translation of the Scriptures in a language like the Kafir should be defective?

those defects which must necessarily attach more or less to a work of the kind. Supposing that a Board of Revisers were selected from the various denominations concerned, and that each reviser secured the assistance of Natives as far as possible, the next step would be to prepare interleaved New Testaments, in which each reviser should put down the suggestions and emendations of himself and his friends. When one book was so done the revisers might meet and compare notes, so as to see how far unanimous decisions might be secured before going further."

Mr. Appleyard then moved a series of resolutions to the effect that a revision was necessary, and that a Board of Revisers, consisting of seven members, selected and appointed by each denomination, should be formed as soon as possible, etc., etc. His resolutions were unaminously agreed to, and thus the value of his work was acknowledged in so far that it was to be taken as the basis of the Committee's labours. This result gave great satisfaction to the Bible Society; but Mr. Appleyard was called to his reward ere much was done, leaving it to others to accomplish the design. It is painful to advert to this controversy, but in justice to Mr. Appleyard's memory I am bound to state these facts. And I regret to say that not a revision of the New Testament based on Mr. Appleyard's, but another translation of it was published, which, however, is not satisfactory, and is not accepted by the christian natives; that of Mr. Appleyard's being preferred by them all, except perhaps the Gaika clans.

The native churches of Kafirland, now comparatively in

their infancy, owe much to the Bible Society for the liberal aid it has given at different times to the work of translating and printing in their language the Word of God;[1] and the day will certainly come when those churches will acknowledge the debt, and will form branch societies of their own for the diffusion of the Scriptures through the length and breadth of the land. A Christian literature is already in existence in the Kafir language, and Christian schools are training the youth of the country in the several branches of religious and useful knowledge. Let the churches at home rejoice in the successes of the past, and let them, by their prayers, their sympathies, and their liberalities, still sustain the missions in South Africa, remembering that the

1 The following testimony to the value of the Bible Society is given by the Rev. J. G. Rogers, in his recent Congregational Lectures. He is speaking of the Clapham sect, and says: "The foundation of the Bible Society was one of their great works, and there certainly is none that redounds more to their honour. Noble as it is, in the object which it contemplates, and in the influence which it exerts wherever it goes, it was hardly less noble as a true exhibition of Christian unity. To bring the Word of God within the reach of every peasant and workman in England was a service which might have satisfied the ambition of the most large-hearted Christian. But the men who laid the foundations of the Society have done far more than this. That Society has translated the Divine record into the languages and dialects not only of great nations, but even of sparse and scattered tribes. It has taken the Word of God into the palace of the former and the wigwam of the savage; to the nomads of the prairies and the masses of the crowded cities; to the reckless gold-workers of Australian diggings, and the superstitious drookes of the old idolatries in China and in India." ("The Church System of England in the Nineteenth Century," p. 145.) It should not be forgotten, however, that the Bible Society itself could not have done this but for the missionaries who co-operated with them.

vast interior has yet to be visited by the heralds of the cross, and tens of thousands of a fine, though barbarous, race of people to be rescued from the bonds of ignorance and superstition. With Carlyle's contempt for "the black races," Christians have no sympathy, for they believe that "God has made of one blood all nations of men, for to dwell on all the face of the earth;" and though the condition of the Kafir and other African tribes is most mysterious and most lamentable, yet the fact that many individuals of them have become consistent followers of Jesus Christ and able ministers of the New Testament is proof sufficient that they are capable of advancement, and may hereafter occupy a superior position among the nationalities of the world.

VIII.

MISSION WORK RESUMED.

"Various talents are required for missionary labour which must be animated by the Holy Spirit; nor can every man do everything under all circumstances. Indeed, the greatest effort proceeds from the power of the simple Gospel,—from the demonstration of the Spirit, and of power which accompanies these fundamental truths in the hearts of men."—NEANDER.

WHEN a young man first enters upon mission work in a foreign land everything is new to him, and an air of romance gives interest to the scenes by which he is surrounded and to the duties he is called to discharge. This is certainly the case in South Africa, and especially in Kafirland even to this day. But ere long the novelty wears off, and the missionary has to set himself to what very soon proves somewhat monotonous work, so that now he must be stimulated by the highest principles and must prosecute his enterprise from pure love to Christ and to the souls of his fellow men.

And what if in the course of a few years he visits his native land and spends some time in the midst of English society, but after that returns to the mission field? Has he the same views, and is he the subject of the same emotions as those which actuated him, at least in part, ten or fifteen years before? No: he returns in a more sober mood, with less sanguine expectations, and not a little

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MOUNT COKE.

depressed, it may be, with a sense of the difficulties with which he will have to grapple.

Yet if he is a true man and a real missionary, he will not yield to discouragement, but will re-enter on his work with strong confidence in the Saviour's promise — "So I am with you always, even unto the end of the world."

Mr. Appleyard passed through all this experience, and was now again in the harness of the missionary. He does not appear to have lost any of his early zeal for his work, and certainly not for his own peculiar department of that work. To study, to work, and to preach for the benefit of the Kafir tribes was as much his delight as ever; and we have no doubt that he and his excellent wife were as happy in the comparative seclusion of Mount Coke as they were when resident in the metropolis of England.

One thing, especially, cheered them. They were surrounded by many native converts, some of whom were advancing in knowledge, and becoming intelligent in the things of God.

Mr. Appleyard requested several of the converts who had learnt to write to give him an account of their conversion and experience. He translated the papers they sent him, and, as illustrative of the power of divine grace on the Kafir mind, I will insert some of them. One writes,—

"I desire to make known to my teacher the state in which I was at the first. I knew not the Creator of heaven and earth. I was wholly a sinner and an enemy of God. When I heard the word, through the Rev. John

Ayliff, I repented on account of fear, seeing that I was living in sin. I prayed with a broken heart, requesting mercy for my soul and the forgiveness of my sins, day and night. The day when I was saved from my sins was such that I do not know anything with which I can compare it. The joy of my soul was such that I could scarcely realize that I was on the earth. I was another person. I had no longer any fear. I greatly loved my Saviour, and felt indeed that God was my Father. The Spirit was not willing that I should be still, but urged me on, and I assembled our people at home and preached the word of the Lord to them, having little acquaintance with the Book though I had begun to read the extracts. I gave up my situation at the magistrates, where I was earning money, to go and dwell among the heathen and preach to them. God blessed my preaching; and I should like to go and carry the word to all the black tribes. Let me go."

Another wrote nearly as follows:—"I was born in heathenism and grew up therein. The very day I first heard the preaching of the word I was alarmed and it did not depart from my heart. It was under the teaching of the Rev. J. Ayliff who preached from Matt. xxiv. 30-31. I was in great fear not knowing how I should escape the wrath to come. One evening at an encampment in the war, William Kane held a prayer meeting to which I went in haste. They were singing the 33rd hymn, and it entered into my heart like a sword. I arose in bitterness of spirit and

went to pray to Christ. I committed myself body, soul, and spirit to Him, and I felt that my burden was gone. Then came peace, and joy, and the love of God. After this the Spirit of God opened my heart to preach to the people, and I told Kobose to inform the missonary that I wished to teach. He said, you must go and learn at Mount Coke. I went, but the Spirit still urged me to preach, and wherever I preached the power of the word was present, but I am not able to state the number of conversions. To-day this call to teach has been quickened, and I want my life to be a blessing."

A third wrote thus:—"In my former state I was a great sinner and ignorant of the Word of God, for though I heard of it I did not care for it. In consequence of my dwelling at the mission station I heard it often, and at length I felt that I was a sinner. Feeling my sins I went to the church saying many times I am a sinner, but I was fond of Kafir beer and this intoxicated me. When the minister heard of this he reproved me sharply, saying that I must not drink Kafir beer again. I left it off in the time of the Rev. J. Ayliff; but the word continued to pierce me greatly. On a certain day I went in much sorrow by reason of my sins, but I was told that I might trust in the love of Christ; and I then felt that my sins were taken away, and I had much joy. I then began to speak to my friends concerning the Word of God, and frequently preached to the people in the neighbouring villages. Six repented under my preaching, and when I saw them I was encouraged to go on. My

heart continues in this state, and I wish to devote my life to God's work."

These simple stories speak for themselves, and show that Christianity is the power of God unto salvation to every one that believeth, whether he has been brought up in the deepest barbarism or trained in the highest walks of refinement and civilization.

The Mount Coke Circuit embraced a number of preaching places which were supplied by a staff of native local preachers for whom it was necessary to print a plan of the appointments. A copy of one of those plans I insert as another proof of the nature and importance of the work that was carried on. It is printed here, not in fac-simile of course, but word for word.

Some of the men whose names are on this plan were admirable and even eloquent preachers. The Rev. J. H. Scott, who visited Mount Coke in 1869, and heard one of them preach, says, "The sermon, founded on Rev. iv. 11., was a capital working out of the thought that all nature is doing the will of an intelligent Creator. The illustrations were very telling, and this christian Fingoe, fairly shining with blackness, and for years following the cattle and goats, clothed only in a sheep skin, could be surpassed by no one in clearness, in adaptibility to the comprehension of his audience, and in practical force. The sermon concluded with a very short, but all the more telling application, because it was short. 'All things do the will of the Creator but one, and thou art the man.' The former part of the sermon had been such a calm appeal to the

PLAN OF THE MOUNT COKE CIRCUIT,

From July 1st to October 31st, 1866.

INDAWO.	IXESHA.	UJULAI.					UAUGUSI.				USETEMBERE.					UOTOBERE.			
		1	8	15	22	29	5	12	19	26	2	9	16	23	30	7	14	21	28
Emkangiso.....*Ngesabata*	Kusasa	10	5	7	K	6	9	3	5	2	P	6	7	10	5	1	K	9	6
Do. do.	3	2	1	1C	K	1	1	3C	1	1	P	1	1C	2	1	5	K	1C	1
Do. do.	Ngokuhlwa	6	5	7	K	6	5	6	5	6	P	6	7	6	5	6	K	7	6
Do. *Ngolwesitatu*	Kusasa	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Do. *Ngolwesihlanu*	Kusasa	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Kwagcomfa	Emmini	7	6	13	12	11	5	11	12	10	6	11	13	7	12	6	13	11	12
Kwambodhlozana	Emmini	6	11	6	10	5	7	6	10	5	7	10	6	5	10	7	6	10	5
Kwapolweni	Emmini	11	12	5	7	10	11	12	13	6	10	7	5	13	11	10	7	12	11
Kwagwagwa	Emmini	5	7	12	11	13	10	5	7	13	12	5	11	6	13	11	10	6	13
Kwapato	Emmini	13	10	11	6	7	12	13	6	11	5	13	12	11	6	5	12	7	10
Eqonce..... *Ngesabata*	11 & 3	8	9	10	8	9C	6	8	9	7C	8	9	10	8	9C	8	9	5	8C
Do. *Ngolwesine*	Kusasa	1T	8	9	8	1	8	9	8	9	1S	8	9	8	11	9	8	9	1
Amapandhle	Emmini	9	8	9	9	8	8	9	8	9	9	8	9	9	8	9	8	8	9
Equqwala.....*Ngesabata*	11 & 3	4	4	4	5	4C	4	4	4	4C	6	4	4	4	4C	4	10	4	4C
Do. *Ngolwesine*	Kusasa	4	11	4	1	4	1S	4	4	4	4	1	4	4	4	1T	4	4	4
Etamara..... *Ngesabata*	11 & 3	3	3	3	14	3C	3	10	15	3C	3	3	16	3	3C	3	14	3	3C
Do. *Ngolwesine*	Kusasa	3	3	11	3	3	3	3	3	1S	3	3	3	3	3	3	1T	3	3
Amapandhle	Emmini	14	15	16	3	14	15	16	3	14	15	16	3	14	15	16	3	14	15
ENGLISH SERVICES.																			
Mount Coke	11	2	2	1C	*	2	1	2	*	1	2C	2	1	*	2	1	2	*	1
Ncera Chapel	11	1C	...	...	1C	...	...	1C	...	...	1	...	...	1C	...	...	1C	...	...
Mount Pleasant	11	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...	...	1	...

AMAGAMA.

1. APPLEYARD
2. Sellers
3. Umfazi (A)
4. Makasi
5. Lalendhle
6. Qoto
7. Koleli
8. Umdinasi
9. Losa
10. Hoha (B)
11. W. Ngamalana
12. Stoffel
13. Tsotso
14. Umfazi (B)
15. D. Mali
16. P. Mali

P.—C. Pamla
K.—W. S. Kama

* Supply from King William's Town Circuit.

reason, that these earnest and direct appeals came with sledge-hammer force. There was an influence that could be felt, and at the prayer meeting scores came forward professing a desire to serve God."

Thus a native agency has been raised in Kafirland, and Mr. Appleyard did his part in the training of it to a large extent. He had his local-preachers'-meetings and his Bible classes; and his familiarity with the Kafir language gave him free access to the minds of these men, so that his influence over them must have been very powerful. He himself, as his letters prove, lived in constant communion with God; and in the midst of his literary work and his superintendence of the press he maintained the spiritual power which was essential to his important task. And in his work he was aided and encouraged by his devoted wife, who, like many of the wives of missionaries, showed, to the female population of the neighbourhood, what a Christian woman should be.

The missionary meeting has become an "Institution" in Kafirland, and the people often take a great interest in it. Such a meeting was held at Mount Coke, Sep. 6, 1872, when the Civil Commissioner, C. Brownlie, Esq., presided, and several ministers and native assistant missionaries took part in the proceedings. The meeting was about to close when the chief Siwani, respectably attired, modestly requested permission to speak. "He said that he was thankful for the suggestion which had been made respecting the enlargement of the house of God, and when that work was entered upon he would give an ox towards it.

But he did not think it quite right to build up on one side and to pull down on the other. He referred to the support given to the canteens among the native population. Reference had been made by the speakers to the evils of the drinking system. Why was not the canteen removed from the Tamara? There were no soldiers there now,—it was not on the public road;—but it was a nuisance in his immediate neighbourhood. He did not now pledge himself to become a teetotaller, but he did not want that canteen. Why was it not taken away?"

Such was the common sense of this heathen chief, and the Chairman encouraged him to persevere. Traders set up canteens in Kafirland, and the influence they exert upon the people is most pernicious. The British soldier, alas! has too often set before the natives a sad example of intemperance, and thus counteracted, to a large extent the beneficial influence of the christian missionary.

Dr. Bleek continued to correspond with Mr. Appleyard on various questions concerning the native tribes, but the following letter was, I think, the last he wrote to him:—

"Grey Library, Cape Town,
"January 14th, 1873.

"My dear Sir,

"I duly received the seven Kafir books which you lately sent, for which I beg to thank you much on behalf of the Library. I have, however, not yet received a copy of Mr. Davis's Dictionary. I trust you received "The Kafir Laws and Customs," as well as the

accompanying letter safely. I send you hereby two genealogical diagrams. You will easily see that the person whose descent has to be traced, is to be put into the middle. It might be interesting, for example, to put in the heir apparent of Sandilli's tribe, to write out one of these diagrams, and to see how many of his ancestors we could find. Some Bushmen, whose genealogies I traced, had all their great-great grandparents clearly remembered, and even some of their great-great, great grandparents. If genealogies are to be traced much further back additional diagrams must be used, which place each of the outlying members of the first diagram into the middle of a new diagram, and thus trace his descent backward. The heir of Kreli would furnish an interesting pedigree, and the comparison of the two would show exactly the degree of consanguinity between these two Kafir Princes.

"I am, yours truly,

"W. H. J. BLEEK."

Had we a copy of the diagram it would be worth inserting, but the facts here referred to are curious, and future missionaries and ethonologists will perhaps trace the pedigrees of some of the chiefs and thus throw light on the history of the people.

The condition of the native tribes of South Africa and indeed of thousands of other tribes and nations of the world is mysterious and perplexing. Whether we think of their history, their ethonology, their barbarism, or their immorality, they baffle all our ideas respecting the moral government of the world. But we cannot contemplate the

state of human society, whether at home or abroad, without a thorough conviction of the personality of Satan,—the prince of the power of the air, the spirit that worketh in the children of disobedience. He is called the prince of this world, perhaps because he formerly inhabited it, and because he now seeks to recover it for himself. But he is the prince of this world only; not of other worlds besides: for the idea that sin exists in other worlds than ours there is no foundation in the Holy Scriptures; and, blessed be God, from our world it will one day be swept away; for, "For this purpose was the Son of God manifested that He might destroy the works of the devil." Let the church and her ministers take heart, and let christian missionaries, who are labouring in the high places of the field, amidst barbarous tribes and cruel men fearfully under the influence of Satanic power, bear in mind that they are co-workers with Christ to put down the usurper and to win the world for Him,—its rightful Lord.

It has often been a question with missionaries and others what amount of responsibility rests on heathen nations and tribes. Ellis in his "Knowledge of Divine Things," says, "The general character of man will hold true that he is without knowledge till he receives instruction, and without conscience till informed what the will of God is;" and Dr. Moffat endorses this sentiment. "The multitudes of ignorant savages to be found in the world corroborates this statement, and the means by which some of them have sunk lower than others in the depths of ignorance may be easily traced." But if a people have

no conscience they cannot be guilty of violating their conscience;—what, then, will become of them in the future? Is there hope for the heathen-world beyond the grave? Abraham said,—"Shall not the Judge of all the earth do right?" and on the certainty that He will our minds may rest in reference to the future condition of all, who, in this world, have not been favoured with the light of divine revelation.

The Kafir tribes, however, are not entirely destitute of religion. It is not fetishism, though they believe in charms and in witchcraft; nor is it idolatry, for they have no gods—no idols. It consists chiefly in the worship of their ancestors—the oldest Uhlanga, or UTixo, of whom they have any knowledge, being the chief object of their worship, if worship it may be called.[1] Nor are they altogether destitute of conscience, for a chief being once appealed to as to whether it was right to steal and lie, said

[1] According to Mr. Herbert Spencer's philosophy, this ancestral worship was the genesis of religion. All religion,—even the Jewish and the Christian,—is but an evolution, the basis of which is to be found in the fact that human beings whose original state was that of savagism began to worship the spirits of their fathers whose continued existence they were led to believe in by dreams and visions in which they saw the ghosts of the departed. They feared these ghosts, and therefore offered sacrifices to them, and thus originated the idea of atonement. "The awe of the ghost makes sacred the sheltering place of the tomb, and this grows into the temple, while the tomb itself become the altar."—(Principles of Sociology, vol. I, p. 446.) Such is the most recent theory of the what is called the origin of religion. Is it true? is it philosophical? is it scientific? No! for man was not originally a savage, and hence the whole theory breaks down at the very threshold.

"No! we know that such things are wrong, but we love sin." A frank, and doubtless very true confession.

These are some of the enigmas of missionary life which have never yet been solved, and never will be, until the light of eternity shall break upon the world. Meanwhile our duty is clear, and the command of our Lord peremptory. We are under the most solemn obligations to preach the gospel to every creature, and it must be preached "as a witness" to all nations, and then will the end come.

IX.

THE CLOSE OF LIFE.

It is said that the Roman conquerors of the world carried in their faces the secret triumphs of an imperial people. Much more do sincere Christians walk the earth with the mein and bearing of a race of immortals; although the rays of spiritual majesty, which stream forth from the burning spirit within them, often do but illumine the weakness of the body which yet incases it.—LIDDON.

The most useful life must close, for it is appointed unto man once to die. And the life of many a christian, and especially of many a christian missionary, closes apparently too soon. But it is not really so. The issues of life are in the hands of God, and we may be certain that He does not take one of His faithful servants away from earth until he has finished his work and is meet for the inheritance of the saints in light.

Mr. Appleyard's constitution was never very strong, and his labours, prosecuted with but occasional seasons of relaxation, now began to tell upon it somewhat severely. He had been several times unwell, and, in January, 1874, he was unable to attend the Annual District Meeting, which was that year held at Grahamstown. The following letter of sympathy was sent to him from his brethren, signed by the Chairman, which is indicative of their fraternal spirit, and of the high estimate in which they held him.

"DEAR BROTHER.—It is with feelings of profound regret that we have heard of your continued personal affliction. We wish hereby to assure you of our deep sympathy with you in this dispensation of Divine Providence, whereby you have, though for a time, been laid aside from that important department of work for God on which you have been so long and so successfully employed. Most fervently do we pray that you may realize the abundant consolations of that Book to the translation of which your life has been consecrated, and that, if such be the will of the Divine Head of the Church, your health may be speedily and permanently restored, and your life be spared to complete the great object upon which you have been so long engaged."

Methodist preachers are a brotherhood all the world over, and in the mission-field especially they are generally united by the closest ties.

Up to the close of 1873 Mr. Appleyard had continued to work at the revision of the Scriptures, but he then felt it necessary to leave home for King William's Town, where he took a house for three months that he might be near his medical attendant. The Rev. Theophilus Chubb was then stationed in that town, and with his sister, Mrs. Michael C. Taylor, who resided with him, gave to the patient a sympathising welcome, but were grieved to see him so low and feeble. Mrs. Taylor has returned to this country, and from her I have been favoured with a beautiful letter, in which she says, "We did not expect his full recovery, but no one thought the end was near till Friday,

(April 3rd), when the doctor said there was danger from congestion of the lungs if he did not rally soon. Even then we hoped to have him for weeks, but he sank rapidly after twelve on Saturday, and never spoke all day except to call "Bella," his niece; but the day before he said to his wife, 'I have not a doubt or a fear.' These were his only last words, but none were needed after such a life."

At six o'clock on Saturday evening, April 4th, 1874, his spirit took its flight to the realms of everlasting bliss. He died in the sixtieth year of his age and thirty-fifth of his ministry, having laboured diligently and long for the good of the Kafir tribes, and leaving behind him a name that will live in their history for generations yet to come.

What an unspeakable blessing is christianity. "Surely," says one, "no candid inquirer, with or without faith, will deny its ineffable comfort, its elevating, purifying, beatifying influence upon a death-bed. It does more than soften or subdue pain, suffering, fears, regrets. It comes with more than healing in its wings. As the mortal coil drops off it anticipates the life to come and fixes the fading, flickering gaze on the brightest vision of immortality—

> "They who watch by him see not, but he sees,
> Sees and exults,—were ever dreams like these?
> They who watch by him hear not, but he hears,
> And Earth recedes, and Heaven itself appears."[1]

In a climate like that of South Africa the interment must follow soon after death; and the funeral, therefore, took place on Monday morning at half-past eight. There

[1] "Quarterly Review," April, 1877.

was not time to invite friends from a distance, but every possible mark of respect was shown to him by the inhabitants of the town and by the native christians, many of the latter having come from Mount Coke. The corpse was first taken into the Wesleyan Chapel, Berkeley Street, where the service was conducted by the Rev. Theophilus Chubb, after which it was conveyed to the cemetery and committed to the dust in the presence of a large number of mourners and friends, who could doubtless say—

"Oh, weep not, mourn not o'er this bier,
On such death, none should look with fear.
He died as dies a Christian man,
And with his death new life began.

Coffin and grave we deck with care,
His body reverently we bear,
It is not dead but rests in God,
And softly sleeps beneath the sod."

The bodies of many devoted missionaries, male and female, sleep beneath the sod on the shores of South Africa, but they only sleep; and in the coming of our Lord they will be found among those who will have part in the first resurrection and will go forth to meet Him in the air with joy.

Mrs. Taylor, to whose letter I have referred, continues thus to write:—

"Mr. Appleyard spent a good deal of his time with us during the last year of his life as he was frequently attending the committee for the revision of the Kafir New Testament. As soon as I knew of my brother's appointment to King William's Town, I earnestly requested that Mr.

Appleyard might be our guest on those occasions. We had great reverence and love for him, and his health needed watchful care. Everyone in the house felt it an honour to wait on him.

"The sittings of the Revision Committee were long and fatiguing, and he used to return in the evening quite worn out. I see in my journal that we thought that he looked more frail every time he came in from Mount Coke. He was seldom able to converse much, but was always gentle and cheerful—a sweet and sacred presence hallowing the house. If, however, any question about the meaning of a Kafir word arose, he at once became animated, all his weakness was forgotten, and it was difficult to persuade him to go to bed. He was so accustomed to work until late at night that he seldom retired early. He accomplished a vast amount of work in the most quiet way. Such a life might have satisfied Carlyle.

"For himself he took little thought, but his wife's life was entirely devoted to his.

"The house at Mount Coke was a mere cottage ;—the roof was bad and let in the rain. I often think that the dampness of that cottage hastened his death ; but he could not bear to spend Mission money for his own comfort. Work in the lovely garden at Mount Coke was his only recreation. From one part of it there was a very fine view of distant mountains. My brother and I frequently enjoyed a day at Mount Coke, though we were too busy to have that pleasure often. It was always a happy and hospitable home, brightened by Mrs. Appleyard's two neices,

who were loving and beloved as daughters. Mr. Appleyard could give us but little time; but his study door was usually open and we liked to look in at him.

"In January, 1874, he had a severe illness in the mission house at King William's Town, and I have regretted since that we allowed him to go back to Mount Coke, but he seemed better in February, though he looked an old man. We were startled to find that he was only fifty-nine.

"The natives at Mount Coke had profound reverence for him and trusted him implicitly. After his death the shops at King William's Town, for a few days, were full of natives buying mourning; and they greatly desired to keep his widow among them that they might show their love for their departed pastor by their attentions to her. She also would have been glad to stay with her friends but it was not possible.

"I linger over the memory of a true man, noble and humble, whose goodness was most attractive in its outward aspects. Not the least trace of vanity did we ever see in him. His life was wholly devoted to God and to his fellow men."

Such is the beautiful testimony of this christian lady to the worth of Mr. Appleyard's character, which I insert with peculiar pleasure, and which I could not read without deep emotion.

The news of Mr. Appleyard's departure filled many hearts with grief and sadness. By the public press the most sincere admiration of his character and work

was expressed; and about twenty letters of condolence now lie before me, written to his excellent widow, by his brethren in the ministry and other friends, expressive of their sorrow with her in the loss she had experienced, and of the respect and esteem which they felt for her departed husband. I do not wonder that these letters have been preserved, and that Mrs. Appleyard wishes them to be returned to her. Many of them are full of the most beautiful sentiments, and I could wish to insert them all *in extenso*, but I must select only a few, as specimens of many others.

Mrs. Ayliff, the widow of the Rev. J. Ayliff, could sympathize with the bereaved, and wrote as follows:—

"It is poor consolation to say that we sympathize with you, but you know we did esteem him very highly in love for his works' sake. The solemn news only reached town yesterday, and the tears that were shed proved that his labours were appreciated; and I, having drunk of those bitter waters, know something of what you feel. You may have read in the memoir of Mrs. E. Mortimer that the deepest and bitterest springs of human sorrow are the allotted portion of mortality, and that those who are most highly favoured in the possession of health's best but most precarious treasure must pay the price of their enjoyment in the pangs of separation when the whirlwind and the fiery chariot come to sever from them those with whom in sweet companionship they have pursued their journey through the vale of life. The Word of God is delightfully full of sympathy and

encouragement to the widow, summed up in the words—'Let thy widows trust in Me.' Think of the fulness of these words, and be resigned to the will of Him who has said—'I will never leave you nor forsake you.'

"With sincere prayer for your support and health,

"I am, yours affectionately,

"JANE AYLIFF."

The Rev. James Fish wrote—"I feel that by Mr. Appleyard's removal I have lost a friend whom I prized and loved. My association with him during my four years' life in King William's Town is a fragrant memory. I learned then to value him as a man and as a minister of Christ's Gospel, and I shall ever regard him as a pattern of christian excellence, and of patient, self-sacrificing, and unwearied labour for Jesus. He stands alone, for in his own special department he has no equal in South Africa. He has gone, but his work will remain,—the grandest work done by any man for the people of this land. . . . *The book* which was his life-work to give to the people will remain as a monument to his learning and christian love, and as, through it, souls are saved, will be increasingly the crown of his rejoicing in the day of the Lord."

Few of the missionaries had such frequent intercourse and correspondence with him on literary matters as the Rev. H. H. Dugmore, and he wrote—

"The intelligence of your heavy bereavement came

upon me unexpectedly, though I cannot say it was a great surprise. All of us had marked anxiously for a long time the signs of a gradual breaking up, which forbade the expectation of a long life for your honoured husband on earth. In all probability, however, his coming to Africa made his life much longer than it would have been in England, and enabled him to do a work which none of his African brethren were so well qualified to do, and which will follow him with results which none of us can estimate. . . . You know, for yourself, where the great source of consolation is which never dries up. May our heavenly Father sustain and comfort you in all your tribulations."

The Rev. W. Sargeant was another of his persona riends, and his letter is expressive of the same sense of his high character and worth—

"I cannot refrain from sending you a few lines to express my sincere condolence and deep sympathy with you in your recent bereavement. I am sure that it must be to you a *crushing* dispensation. Although our minds may be gradually prepared for such an event, yet, when it *does* come, we find it hard for flesh and blood to bear up under it, and often feel that if it were not for special Divine grace, we should sink beneath the weight. I need not direct *you* to that only source whence you can obtain 'grace to help' in *such* a 'time of need.' Now your 'heart is overwhelmed,' there is One who can 'lead you to the Rock that is higher than you.'

"I had the privilege and honour of a long and intimate acquaintance with your late dear husband, and I find it quite impossible to express in a few words the very high estimation which I formed of his abilities and character from my first personal knowledge of him at Fort Peddie, in 1847, and that feeling of esteem has grown ever since. The longer I knew him the more I respected and loved him.

"Of his public work I need say nothing. He always seemed to me specially adapted for the work assigned him by the providence of God. His talent for philology qualified him in a pre-eminent manner for that to which he consecrated his life, and his name will henceforth become historic, and be handed down to future generations in connection with Kafir literature, but more especially in connection with the translation and printing of the Kafir Bible."

Dr. Bleek, of Cape Town, to whom reference has already been made, expressed his views in a very admirable letter, as follows—

"It was with deep-felt regret that I learnt, on Saturday last, through Mr. Chubb, that one whom I had so much reason to esteem highly, as I had your husband, had died. I had always hoped to make his personal acquaintance, and to learn by word of mouth from one who had been my book-teacher for nearly twenty-four years, and whose letters are to me amongst the most valuable ones of South African correspondents. Mr. Appleyard's first work is still the best existing Grammar of any South African

language. I reckon it among the great privileges of my residence in this country, that it gave me an opportunity to have such pleasant intercourse by letter with him. I trust some one of his friends may be found to give a detailed account of a life so full of useful work, and of intense devotion to great purposes. . . . We had hoped to see him publish a second edition of his excellent grammar. It is a great loss to several that this hope has been disappointed. . . . I sympathize with you in your severe bereavement."

In the Report of the South African Public Library, Cape Town, for 1874, the following passage occurs—

"The accessories to the collection of literature concerning the native languages in the Grey Collection are this year few in number. This is mainly due to the illness and subsequent death of one of our most active contributors, the Superintendent of the Wesleyan Missionary Society in Kaffraria, the Rev. J. W. Appleyard. The death of this indefatigable missionary, and acute grammarian, on the 4th of April last, has deprived the Library of a benefactor to whom it owes the gift a good number of valuable books and manuscripts, mainly in or upon the Kafir language."

We have already seen that a board was formed for the revision of the Kafir Scriptures, and by that board a resolution was passed, on Mr. Appleyard's death, a copy of which was forwarded to his widow by the Rev. J. A. Chalmers, accompanied by a beautiful letter in which he

observes, with emphasis—"It may be said of our dear departed brother, whom we loved and honoured; he rests from his labours, and his works do follow him."

It is due to Mr. Appleyard's memory, and to the candour and sincerity of the board that the letter should be inserted here.

"Vestry of the Presbyterian Church,
"King William's Town,
"July 9th, 1874.

"The Board of Revisers of the Kafir Bible, before proceeding to the business of their meeting, passed the following resolution, proposed by the Rev. Bryce Ross, and seconded by the Rev. A. Kropf.

"The Board desire to record their sense of the great loss they have sustained in the removal of one of their number, the Rev. John W. Appleyard, who died on the 4th of April last. Giving himself unreservedly to Biblical and Philological studies, he perseveringly and with unwearied self-denial bestowed the great stores of knowledge thus acquired to the blessed work of giving to the native tribes of this country the Word of God in their own language.

"The Kafir Bible at present in use was the great work to which he devoted himself, and that by which his name will be held in grateful remembrance. By his own translations and by the use and revision of those of others, he succeeded in bringing out two entire editions of the Holy Scriptures.

"Those associated with him in the work of this Board mourn the loss of one of the most sympathetic of men, true

in heart and life; his co-operation, so kindly and unselfish, so tender and cordial, cannot easily be forgotten. It was manifest that his whole soul was absorbed in the service of the Divine Master, and that he was in the best sense of the term the friend of the races that Christian Missions in South Africa are endeavouring to evangelize.

"It was moved by the Rev. F. Kayser, seconded by the Rev. J. A. Chalmers, and agreed to, 'that a copy of the above resolution be sent to the widow of the Rev. John W. Appleyard.'

"Extracted from the minutes of the Board of Revisers of the Kafir Bible.

"BRYCE ROSS,
"Chairman."

Other testimonies to the value of Mr. Appleyard's labours have been sent, and the Rev. W. C. Helden says:—"I lived at Mount Coke a few months and saw him every day; and thus I can testify that he was 'an Israelite indeed.' He gave the Kafir Bible to the Kafir nation, when it appeared it was assailed by much adverse criticism from some missionaries of other churches. This led to his 'Apology for the Kafir Bible,' which, if it did not convince, silenced all objections."

From the Rev. W. Hunter, who has been twenty years a missionary in South Africa, I received the following beautiful letter:—

"Croydon,
"1st July 1881.

"I am glad to find you are engaged in the prepara-

tion of a biography of that good and devoted man, the late Rev. John W. Appleyard, whose memory we ought not to let die, if it was only because he did so much for the various Kafir tribes of South Africa, by giving them the whole Bible in their own tongue, and by labouring diligently to secure for them a christian literature. His scholarly grammar of the Kafir language is an honour to us as a denomination and a monument of his genius, such as any man might be proud of. It leaves nothing to be desired. When I commenced the study of the language, now nearly twenty years ago, it was of exceeding good service to me, as I doubt not it has been to others. I never had the good fortune to be his near neighbour, or to enjoy much personal intercourse with him—indeed, I only had the pleasure of meeting him twice—but from what little I saw of him, and from a correspondence extending over several years, I formed a high estimate of his character. I always found him a man of great gentleness and firmness —*suaviter in modo, fortiter in re*—full of tender consideration for the feelings and preferences of others, and intensely devoted to his special work. He did much to encourage me when I commenced writing for the press, especially in my effort to give the Kafirs a manual of Christian Theology in their own language, and ever treated with perhaps a much larger degree of deference than they deserved my preferences in the translation of some passages of Scripture. I shall ever cherish his memory with profound respect, and I trust it may please God to raise up for us some other brother equally gifted and

equally impressd with the grave importance of providing a Kafir literature to meet the constantly growing requirements of our ever increasing churches; for if our work is to abide it must be deep, and to secure this we must give them something to read and get them to read it. The old saying, "God buries his workmen, but carries on his work," is doubtless true, and I trust he will be pleased in some way to carry on the work so earnestly taken up and so long sustained by Mr. Appleyard.

"Believe me,

"Yours very sincerely

"WILLIAM HUNTER."

And now my task, unsought for, and wholly unexpected a few months ago, is nearly finished; it has been a pleasure to me to recall the incidents of my early associations with our friend, and to trace his subsequent progress in the great missionary field, and I trust this brief record of his labours will stimulate others to carry on the noble work which he and his coadjutors so long pursued. Some of the latter preceded him to their reward, others will follow him by-and-by; and we shall all meet on the eternal shores where in the one language of Heaven we shall praise the one God of all nations, tribes, and races of men. The prospect is a glorious one, and all the more so because of the native converts which will form part of the mighty host of the redeemed, Kafirs, Bechuenas, Hindoos, Chinese, Islanders from the East, and West, and South, all washed in the Redeemer's

blood, all clothed in the white robes, all taking part in the song of Moses and the Lamb.

We never lose a christian friend or close the biography of one, without asking, almost instinctively, "And where is he now?" There is a remarkable letter on the future state in the life of Bishop Wilberforce,[1] written to a person who had asked him this question, which I do not hesitate to quote as expressive of my own views and hopes.

"There is more difficulty in answering your next question, as to the disembodied spirit, because so little is revealed; the purposes of this concealment seem to be evident. It is to help us to behold our beloved ones through Christ, with whom they are in paradise; I think it is left quite free to us to believe, that they *see* us, that they are so possessed with *seeing* that Christ is upholding us, that they can be at peace even in our trials and our dangers, through seeing the strength of that golden chain of love which leads us on to him. I often and often believe in their presence, oversight and real (though suspended as far as perception goes) ministry of love for us, but I do not think we can say that we *know* anything on this subject; we may let our minds range on freely here, only *in the Lord* we are surest of drawing nearest to Him."

Surely this thought is blessed, and still more so is that of reunion with them hereafter of which the Bishop speaks

[1] Vol. ii. p. 454. Compare a sermon on the "Intermediate State," by Canon Cook, "Church Doctrine and Spiritual Life," pp. 165—175.

in this letter, especially of the husband and the wife when there has been a union of prayer and aspirations, and worship and service. "I do not doubt," he says, "for one moment that there will be a golden counterpart of all this in that world, and in whatever way it may be accomplished and under whatever names designated, that there shall be *there*, a special unity between those who have been beloved as one in Christ."

Yes, and hence a German poet puts into the lips of a departed one, these expressive words :—

Do I forget? O no—
For memory's golden chain
Still binds my heart to the hearts below
Till they meet to touch again;
Each link is strong and bright,
And love's electric flame
Flows freely down like a river of light
To the world from whence I came.

Yes ; we shall all meet on the eternal shore,—husbands and wives, parents and children, brothers and sisters, ministers and people, missionaries and converts ;—we shall all, if faithful, meet *there*, and meet to be no more separated by the hand of death, but to dwell together in our Father's house, and, perhaps, to explore together its many mansions of beauty and of light.

X.

A RETROSPECT

I know that Asia and Africa are, as it were, surrounded by a circle of missionary stations, and that, for this often murderous seige, combatants have never failed. I know all the new churches founded beneath every sky, proclaiming in tongues hitherto pagan the kingdom of Jesus Christ; I sum up with gratitude the first-fruits of the immense harvest which the future will see. But can those results satisfy us, are they sufficient, and does it not seem that the heathen world turns towards the christian world, and says to it, "Come over and help us?"—BERSIER.

MEN who are advanced in years often speak of what they have lived to see. They look back upon the past and they compare it with the present; and they tell us of the progress of the arts and sciences, of the advancement of knowledge, and of the improvement of society in all its grades, within the period of their own lifetime.

And it is well that they can. It would be a sad thing if the world were stagnant,—if the nations were making no progress with the flight of time. It is to be feared, however, that the progress made in the present day is chiefly material, and whether we are advancing in the path of religion and morality there are grave reasons to doubt. I believe that the chief redeeming feature of the present time is to be found in the spread of the Gospel in heathen

lands; and let the sceptic say what he will we can point to the triumphs of christianity in Africa and in the East as indications of the fact that it has not lost its power, but is as full of energy and life as when the Apostle of the Gentiles preached Christ crucified in Corinth and in Rome. St. Paul could say, and many a christian missionary can now say,—"Thanks be unto God which always leadeth us in triumph in Christ, and maketh manifest through us the savour of His knowledge in every place." (2 Cor. ii. 14).

What did Mr. Appleyard and his coadjutors live to see in South Africa within the thirty-five years of his labours in that country? They lived to see what would have gladdened the heart of St. Paul himself; and the retrospect is so gratifying to every lover of the Mission cause, that he cannot even glance at it without emotions of surprise and joy. It is of the messengers of salvation that the prophet Isaiah speaks when he says,—"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose," (Ch. xxxv. 1), and the prediction has to some extent been fulfilled in several parts of South Africa, so that now instead of looking upon a moral desert, such as Kafirland was but fifty years ago, you look upon spots which blossom abundantly, and rejoice even with joy and singing; and the triumphs of the cross already won are but earnests of yet greater victories which it will achieve in future years.

I have before me the Reports of the Wesleyan Missionary Society for the year 1839 when Mr. Appleyard began his labours, and for the year 1874 when he rested from them

and entered on his reward in the better land. The contrast is very remarkable, and though, as a rule, statistics are considered dry, yet I will give a few for each of those years: and thus enable the reader to form a judgment of the work effected in the course of about thirty years.

I will not refer to the Cape Town and Bechuana districts, though a great work has been done there, but will confine myself to the Albany and Kafraria district which was the one field of Mr. Appleyard's labours.

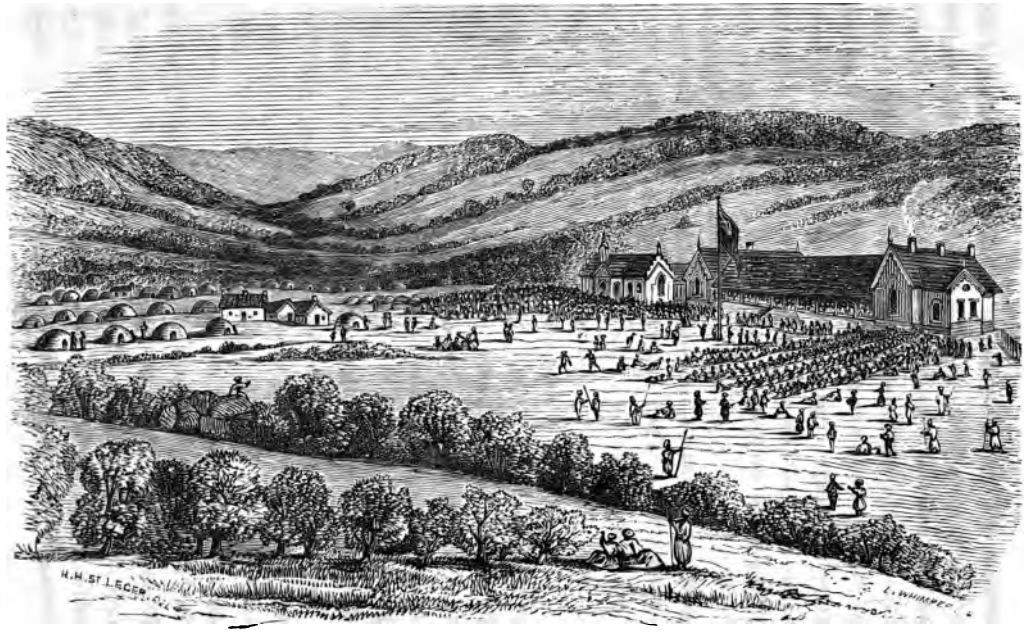
When he entered it there was but that one district which extended from Port Elizabeth, Algoa Bay, to the Umsimvooboo River in Kafirland. Beyond that point our missions had not extended, and the whole of what is now the Port Natal district was to us unknown. There were then eleven stations or circuits, twelve ordained missionaries, a few catechists, but no native missionaries, nor any training-schools for native agents. The number of members was 936, of whom perhaps 300 were natives; and the number of adults and children in the day and Sunday schools was 2,250, who were taught by about 120 gratuitous teachers.

As we have already seen a Grammar of the Kafir language had been published, several portions of the Sacred Scriptures, and a number of school books of various grades; but there were comparatively few natives who could read, and all the instruction given them was of course very elementary. Yet the work done up to that period—that is from the year 1821 to the year 1839—and the success which had attended it were most remarkable, and already the

pioneers of those missions had planted the standard of the cross on many a lofty height, where it floated in the breeze, and was beautiful to witness by the christian's eye. Several native wars had occurred; again and again mission-stations had been given to the flames, and missionaries had been compelled to flee; but the ground was taken never to be abandoned, and future triumphs were contemplated in the full assurance of hope. I had heard and read a good deal of our missions in South Africa before I set foot upon its shores, but when I entered it and saw for myself, I was compelled to say that the half had not been told me.

But now let us turn to the Report of 1874—the year in which Mr. Appleyard exchanged mortality for life. I should rejoice to-day had I remained in the country until then, but the outbreak of the Kafir war in 1845, and family affliction consequent upon it, brought me home, and prevented my return; but I thank God for my comparatively short career in the mission-field, but still more do I thank Him for the blessed work wrought through the instrumentality of my brethren in that field. The tide of conquest, checked as it was repeatedly by war, rolled on gradually, and in thirty years many advanced posts were gained, and the message of the cross was borne to many other heathen tribes.

In 1874 the one district had increased to three, which embraced about 40 circuits, and extended to Port Natal, which had now become a British colony. These circuits were manned by upwards of sixty missionaries and assistant missionaries, several of whom were colonists who were



OPENING OF THE HEALD TOWN INSTITUTION.

taken into the work in their adopted country, and others of whom were natives who had embraced the Gospel and had become partakers of its power. The number of chapels, several of them superior structures, was 156, and the number of other places of worship was 787. Of these latter many were very humble buildings, of no pretensions to anything but convenience, one of which for example, at Shawbury in Kafirland, cost the sum of seven shillings and sixpence. There were now on these stations forty-six catechists, 130 day-school teachers, 890 Sabbath school teachers, and 530 local preachers. The number of church members was 10,600 ; of scholars in the day and Sunday schools, 9,550 ; and of attendants on public worship not less than 60,000, including both adults and children.

What do these statistics indicate ? Do they not tell of wondrous progress ? do they not speak of the power of christianity ? Not by human might, or skill, or learning, were these victories gained, but by the Spirit of God, who was pleased to own, what Bishop Grey, of Cape Town, called " an irregular ministry," for the accomplishment of His glorious plans. An irregular ministry to be sure ! a ministry that could not boast of episcopal orders ! When shall we hear the last of the long-exploded notion that such a ministry is alone divine ? But a truce to high-church doctrines ;—if ever there were men who exercised a truly apostolic ministry they were such men as William Shaw, William B. Boyce, James Cameron, Samuel Palmer, and John W. Appleyard, with a host of other labourers in South Africa too numerous to name. We are not careful

to argue this question on abstract grounds; we point to results, and we say look at these missions, at these converts, at these once heathen tribes worshipping with heart sincere the true Jehovah, and casting away their degrading superstitions. Can there be any deception here? Is it possible to attribute these moral and spiritual effects to anything but the power of God?

One of the tests which may be applied to missionary efforts is the effect they produce on the dispositions of the people to give of their substance towards carrying them on. Heathens throughout the world are naturally penurious, and those of South Africa proverbially so. How were these missions sustained? At first, of course, by the contributions of the Missionary Society at home; but in 1839 a few hundred pounds were contributed by the people themselves; and in 1874 these hundreds had risen to thousands. It is true that many of the colonists had prospered in the world, and that they were the chief contributors to the work; but many hundreds of native-christians had become regular subscribers to the Missionary Society, in addition to paying what we call class and ticket money, towards the support of their own ministers. I cannot say what was the total expenditure of our missions in South Airica in 1874, but according to the Rev. John Kilner's report it was, in 1879—80, throughout the whole of the five districts £53,500, of which sum £38,460 was raised by the people themselves, and the grant from the Home Committee was only £15,050.

Many of the English churches now support their

own ministers, and many of the native churches support theirs; nor will many years elapse before Methodism in South Africa will be wholly independent of aid from this country, and when, having its own Methodist Conference it will carry on its own work, and will probably extend it to the great tribes of the interior, and win many thousands of barbarous tribes to Christ.

As we have seen there was no training establishment for native agents in 1839. The Heald Town Institution was opened in 1867 and the Clarkebury Institution in 1875. Of the former, the Report for 1874 says—"In the Theological department we have had during the whole, or part of the past year six Ministerial Students." Of these, two had received appointments, and the remaining four could speak English and were pursuing their studies in that language. And since that period several Kafir youths have been trained for the work of the christian ministry. The Rev. W. Hunter, who for a number of years was the principal of this Institution, has favoured me with the following communication respecting it, which, I doubt not, will be read with pleasure.

"The Heald Town Training Institution has since 1867 been a sort of combination of Richmond and Westminister for the South African Wesleyan Churches,—being an Institution at which Native Ministers and male and female School Teachers are trained for their work. The buildings are large and commodious and every way suitable for the purpose. They consist of two residences for the Ministers in charge of the Institution and the circuit, and dining

hall and dormitories for the resident Students, together with ample training schools with accommodation for some three hundred Scholars. They were erected for us at the sole expense of the Cape Colonial Government, which has continued to the present day to aid the work by large and liberal annual grants. There is also a residence for the head master of the school, with three cottages for the accommodation for married men in training for the ministry. The chapel is a large and substantial stone building, and presents a delightful sight when crowded by a well-dressed congregation of Fingoes on Sunday. When the Institution was first opened, it was part of the plan that the late Rev. J. W. Appleyard should remove from Mount Coke, with the Mission Press, and take part in the training work, whilst at the same time carrying on the highly important work of publishing a christian and educational literature for our churches. The idea was a good one, but it was found that the cost of carrying it out would be so great as to render it undesirable to attempt it, and it was consequently abandoned. The Chairman of the District took up his residence there as Theological Tutor, and was succeeded by the Rev. Geo. Chapman, and two years later by myself, and now Mr. Chapman is there again. The office of Vice-Principal or House Governor has been held by the Revs. R. Lamplough, Theo. Chubb, B.A., H. S. Barton and E. Lones in succession. The Head-mastership of the Training School has been held from the beginning by Mr. George Baker from Westminister College, with the exception of about four years, during which it was held with

advantage by Mr. H. W. Graham, M.A., of Trinity College, Cambridge.

"The candidates for the ministry sent there to be trained were never very numerous—not at any time exceeding half-a-dozen. Still the work of training them was of the first importance, considering the highly influential positions they would be called upon to occupy on the completion of their education. This department has sent out some excellent men who are doing good work for God and their country in our various Kafir circuits, where their labours are appreciated by the people and owned of God in the conversion of the heathen and the edification of believers. Many of them have shown themselves apt to learn, and right well able to preach with soul convincing power the ever blessed Gospel of God our Saviour. Being generally married men with families they did not reside in the Institution whilst in training, but in Cottages provided for them among the christians of the station, to whom they paid more or less pastoral attention in their spare time. All of them were regularly employed in preaching on the Sabbath.

"In the other and larger branch of the Institution—that of training young men and women for School Teachers—Heald Town has been a great success, and well worthy of the support it has received from the Missionary Society and various friends in England, and it is to be hoped it will continue to prosper. The young men are all boarded and lodged in the Institution house, but the young women live among their friends in the village. At first

there were but sixteen in residence, and for some years not more than twenty were admitted. Latterly, however, the number for whom provision has been made has been forty, and sometimes even that number has been exceeded. The usual course extends over a period of four years. This lengthened period is necessary owing to the smallness of their attainments at the time of their admission. A shorter term would only lead to ultimate disappointment. Care is taken to admit only those whose acquirements and piety give promise of usefulness in the future. Each one pays five pounds a year, and they are all pledged to devote themselves to teaching and to take the schools to which they may be appointed on the completion of their term. Their education is conducted in English, and includes the ordinary English subjects,—reading, writing, dictation, grammar, geography, arithmetic, euclid, geometry, etc. Remembering that "Satan finds some mischief still for idle hands to do," they are kept fully employed from morning till night. They rise at six o'clock, study for one hour before breakfast, learn or assist in the Training school from nine to one, are taught alone from two to four, work in the garden, etc., from four to six, and study for one hour after prayers in the evening, and at nine retire for the night. On Saturdays they work for four hours, from nine till one in the garden, and have the afternoon to themselves. Their food is very plain, but substantial, and such as tends to develope their physical energy. I am not in a position to say how many have passed through the course of training and been appointed

to schools, but I think the total number must be something over a hundred. The highest number I have known under tuition at any one time was forty-four males and fifteen females. Many of them have passed the Government Certificate Examination with great credit to themselves and the Institution, whilst some have passed in honors and been awarded certificates of the highest class. Such an Institution is more costly than some would desire, but the good results attained are well worth the cost and more. As a direct result we have now a number of much improved Day Schools all over the country. Most of these are in charge of former Heald-Town students, who are largely showing themselves well qualified for their work. A great desire for education has been awakened in the minds not only of native christians, but of some of the heathen also; and Heald Town has for a long time been unable to meet the demands made upon it for trained teachers which come from all sides. It is well, therefore, that other Institutions of a similar character are being opened in the various South African Districts. For if the Kafir tribes are to be christianized and civilized it is of the first importance that we not only send among them well qualified ministers to preach intelligently the glorious truths of the everlasting Gospel, but also well-trained School teachers who can sharpen the intellects of the young by secular instruction, and at the same time make them familiar with those grand elementary truths of christianity which are the proper foundation for a great and lasting christian superstructure. The work is sure to pay in the long run—I mean pay for

the heavy toil and many cares of the devoted men who are conducting it as well as the mere money cost. The day will come when the Kafir nations shall all know the Lord, and when the darkness and superstition, and cruelty and wars, still so prevalent among them shall be no longer known, except as things of the past, and when the Word of the Lord shall have free course and be glorified."

The Mission-station at Clarkebury which is situated in the country of the Abatembu was commenced in the year 1830, and was so called after the commentator, Dr. Adam Clarke.[1] The native church now possesses six hundred members, and a few years ago they built, at their own expense, a large and substantial chapel, and more recently another in the vicinity, which cost them £350. The boys' boarding school cost £1,200, of which sum the people raised nearly two-thirds. The Training Institution here has been for some years under the management of the Rev. Peter Hargreaves, who, with his excellent wife, a daughter of the Rev. W. J. Davis, has been eminently successful in every department of Mission work.

To him I am indebted for the following account:—

"At the commencement of Missions in Southern Africa, the great work of the missionaries was to preach to the Kafirs the Gospel of Christ by constant itinerancy among them. There were no Towns with many inhabitants, but the whole population dwelt in scattered villages called

1 See Rev. W. C. Holden's "History of Missions in South Africa page 289.

Kraals. Consequently it was very difficult to establish Schools among them. They were indeed a people who had no knowledge of books, or a written language, and therefore had no desire to be taught; and it was with difficulty that any number could be brought together for instruction. But notwithstanding his disinclination to attend the Schools the Missionaries from the first did all they could to bring them under instruction. It was not however before many years had passed, and the Gospel began to take effect among them in bringing them to Christ that any desire for instruction was felt among them. This desire for instruction soon spread and increased among the converts, and a pressing necessity was felt for trained Teachers from among themselves to take charge of Schools, under the supervision of the Missionaries.

"This was year by year the subject of discussion at the Annual District Meetings of the Brethren, until it was arranged that a Training Institution for Native youths should be commenced at Clarkebury.

"The foundation stone was laid on the 21st July, 1875, by Mrs. Garner, widow of the Rev. W. H. Garner, who was one of the early labourers in the South African Missions. There was a large gathering on the occasion of both Natives and also of many Europeans who were deeply interested. Several addresses were delivered on the subject of Education.

"In the evening there was a gathering of 350 Natives and fifty Europeans at a Tea Meeting, and the Collections at the laying of the Stone and the Meeting held subsequently to the Tea Meeting were large in amount, so much so that it

was felt that there was every encouragement to proceed at once with the erection of the buildings.

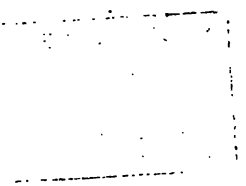
"The Institution was opened on the 10th May, 1876. The Collection amounted to £230. Mr. Baker who had long been a successful Day School Teacher in other parts of the Mission-field was engaged as Head Master. He took a deep interest, not only in the education, but also in the religious welfare of the Students, and was by the Divine blessing successful in bringing many of them to Christ.

"Many Native Teachers trained at Clarkebury Institution have received Certificates at the Annual Government Examinations, and are now employed in Day Schools connected with our Mission in different parts of the country.

"During the late Kafir Revolt the Clarkebury Mission Station was in considerable danger. The rebels wished to destroy the buildings to prevent their becoming fortifications, and the Institution had to be closed. It is hoped that with the return of peace it will again become the means of blessing to many of the Native youths of Kafir land."

Doubtless it will; and hence when Mr. Kilner visited Clarkebury in 1880 he was so well satisfied with its condition that he recommended the extension of the buildings in order to meet the increased desire on the part of the people to give a Christian education to their children. "During the last term," says the Missionary Report, "there were added to the Industrial Departments, those of the wheelwright and blacksmith under the charge of trained Native masters, so that there are now the following:—

CLARKEBURY.



shoe-making, carpentering, wagon-building and the smithy, in addition to which a printing-office is now in course of erection. The second term of 1880 began in July, and brought additional applications for admission as student-boarders and apprentices. We received seventy-five students and twenty-seven apprentices. In September seven students went up to the Government Examination for Elementary Teachers' certificates. One succeeded in getting a certificate of competency, and three obtained provisional certificates. The Industrial Departments have been fully employed, and £2,000 is the value of work finished during the year. This does not include the value of work done for the Institution. A new and comfortable house has been built for the master, Mr. Baker, and the house of the head master and the girls' and infant schools have been roofed with corrugated iron. All this expense has been met by the profits arising from the Industrial Department."

When the Rev. W. Shaw published the story of his mission, in the year 1860, he could give a summary of results of the most cheering character. He could speak of thousands of natives elevated in the social scales, of thousands of the adult heathens who have been baptised into the Christian Faith, and of considerable numbers who had maintained their profession for several years and then passed triumphantly to the skies. He referred to these results, and many others, not with pride, but with adoring thankfulness to God; and he closes his narrative with the words, "BLESSED BE THE LORD GOD, THE GOD OF ISRAEL,

WHO ONLY DOTH WONDROUS THINGS. AND BLESSED BE HIS GLORIOUS NAME FOR EVER: AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY. *Amen and Amen.*"

Mr Shaw entertained the hope that he should return to South Africa, and establish there a Methodist Conference, but the time had not come for such a consummation, and he remained in England, and died here. The work however went on, for it was God's work; and now we are almost on the eve of seeing such a Conference established, for the Rev. John Kilner, during his recent visit to South Africa, found the way prepared for it, and the British Conference of 1881 has given its sanction to the carrying out of the design. Two or three years hence it will probably be formed with, it is hoped, the Rev. John Walton as its first President; and there can be little doubt that it will be the beginning of a new and still brighter era in the history of our Missions in that country.

The word of prophecy is sure, and "Ethiopia"—all Africa,—"shall one day stretch out her hands in God." This volume presents a few earnests of it, and though we may not live to see and to take part in the glorious harvest, yet we rejoice in the first-fruits of that harvest; and perhaps we shall be permitted with our fellow-labourers who have preceded us to the skies to look down upon the ripened fields and to witness the spiritual husbandmen of a future generation gathering in the sheaves by thousands and tens of thousands, and laying them at the Saviour's feet.

Doubtless, however, before that day comes, these infant

churches will be tried, as all churches have been from the earliest times. They have indeed been tried already by the terrible wars which have swept over the land and robbed them of some of their sanctuaries and of many of their zealous and devoted members. But other trials await them, and only when they have passed through many conflicts will they take their stand among the churches of Christendom, and shine with a brightness which shall attract the tribes of the interior. Let us pray that they may stand the test, and that the work begun may be so strengthened and consolidated, that, however it may be assailed, it may prove to be like a rock against which the surges will dash in vain. Some remarkable statistics have recently been published on the "March of Christianity," which show that within the last century *nominal* christianity has made wonderful progress; but how much of it is real, how much of it deep, how much of it will abide the shocks of time, who is prepared to say? The grand object of our Missionary Societies in Kafirland, must be not to merely multiply church members, but to multiply true converts to Christ, who, imbued with the spirit of holiness, shall be prepared to carry the standard of the cross to other lands, and to plant it in the very centre of the great Continent of Africa.

The heathen world still cries to the Christian world,—"COME OVER AND HELP US."

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